

# CURRENT

FAITH MEETS LIFE AND CULTURE

FALL 2018—Vol. 6



Seventh-day Adventist  
Theological Seminary  
Andrews University

## CHAPLAINCY

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## NOT A JOB, BUT MINISTRY: PURSUING EXCELLENCE IN SERVICE

To be a congregational, youth, chaplain, or pastor is not just an occupation but a life's vocation that demands total dedication to the Lord, wholehearted involvement, and complete engagement with the people around us. It is all about service, not position. Ministry is a response to His call to serve and not to be served. People need a chaplain's presence, and this requires spending meaningful time with them. Pastoral work is about unselfish ministry, which is primarily demonstrated in home visits, and being for and with people where they live, work, play, laugh or cry. Jesus expressed His mission very eloquently, and His attitude of service is a model for each chaplain or pastor in whatever specialization: "For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many" (Mark 10:45 ESV).

needy is what matters at the end. The Apostle Paul aptly proclaims that "if I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing" (1 Corinthians 13:1–3 ESV). Love is the key role in service because our God is love (Deuteronomy 7:8; 1 John 4:16). Unselfish service to the poor, sick and helpless is a mirror of our love to our Lord (James 2:14–17). Loving service is a Spirit-filled ministry, because love is the very first fruit of the Holy Spirit (Galatians 5:22).

All our actions, the quality and quantity of our ministry, are measured by our motives, by the presence or absence of love. Ellen White unwaveringly declares: "The Searcher of hearts inspects motives, and often the deeds which are highly applauded by men are recorded by him as springing from selfish motives and base hypocrisy. Every act of our lives, whether excellent and praiseworthy or deserving of censure, is judged by the Searcher of hearts according to the motives which prompted it" (*Gospel Workers*, page 275). The same author reminds us that every deed of our "lives is judged, not by the external appearance, but from the motive which dictated the action" (3T 507). This solid statement reveals that everything depends on the purity of our motives. Our ministry needs to spring out from the heart filled with love and gratitude. Service has a variety of forms, from a smile and encouraging gesture and words, through emotional, personal generous involvement, labor and thoughtful ministry.

The call to chaplaincy is about people, how to effectively and wisely help them and assist in their problems and choices. It is not only about providing people with relevant information, but aiding them in considering a situation in broader terms in order to make mature decisions and choose to do what is right. It means leading them to Christ through the ministry of words of encouragement, writings, prayers, and acts of kindness. This ministry is all about life and ultimately about eternal life. Biblical spirituality, cultivating fellowship, and a personal relationship with Christ are what really count.

A deep understanding of biblical teaching or a thorough knowledge of theology is not sufficient, because all wisdom must flow into service and flourish in everyday life. The practice of Adventism and ministry to the

In the parable of the talents (Matthew 25:14–30), Jesus Christ stresses that the crucial thing in the service is our attitude toward our Master. Those who loved their Master worked diligently and their abilities were doubled. The one who was afraid of his Master and considered Him a cruel and commanding boss (see verses 24–25) was characterized as "wicked" and "lazy," because of this wrong thinking about his Lord. The wrong picture of God leads to a bad and idle lifestyle. Our ministry will not be a burden and unpleasant achievement, but a joyful occasion when we experience the genuine love of God. Only a person who values God's forgiveness and acceptance to be His son or daughter can truly love and serve (Luke 7:47; John 1:12; 1 John 3:1; 5:12–13).





Jesus's last parable in the eschatological speech of Matthews 24–25 is very eloquent. Not only were those who were expecting the Second Coming of Christ diligently working (Matthew 25:14–23), but they were engaged in simple activities of working for needy people. Jesus mentions six activities four times and always in the same sequence! He states the following about the righteous: “Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’ Then the righteous will answer him, ‘Lord, when did we see you hungry and feed

you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?’ The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’” (Matthew 25:34–40 NIV). The wicked, on the other hand, are described as people without any interest in helping the needy. They were blind to seeing them and their needs and to care for them.

The famous statement, “Preach Christ always and when it is necessary use your words,” is indeed about the ministry of love. The service that matters is motivated by gratitude for God’s abundant mercies that we experience in our own lives. Only loving and practical ministry ultimately matters.







# RE-SET. RE-FRAME.

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September 6–8, 2018

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Through Christ's Love

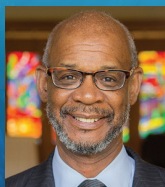
## SOME OF OUR RENOWNED SPEAKERS:



**Noel Castellanos**  
President, Christian  
Community Development  
Association



**Erica Ford**  
Co-founder & CEO,  
Life Camp, Inc.



**Richard Perry**  
Prof. of Church & Society  
and Urban Ministry,  
Lutheran School of  
Theology, Chicago



**Emanuel Cleaver II**  
United States  
Congressman, Kansas  
City, Missouri Area



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by Jiří Moskala

*Ruach ve Dabar*



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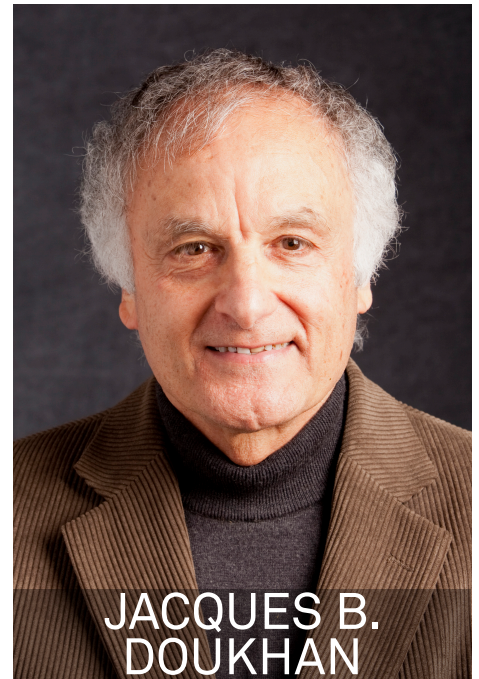
# COMING and GOING



**WILLIE HUCKS II**



**DAVID A. WILLIAMS**



**JACQUES B.  
DOUKHAN**



**LESTER MERKLIN**

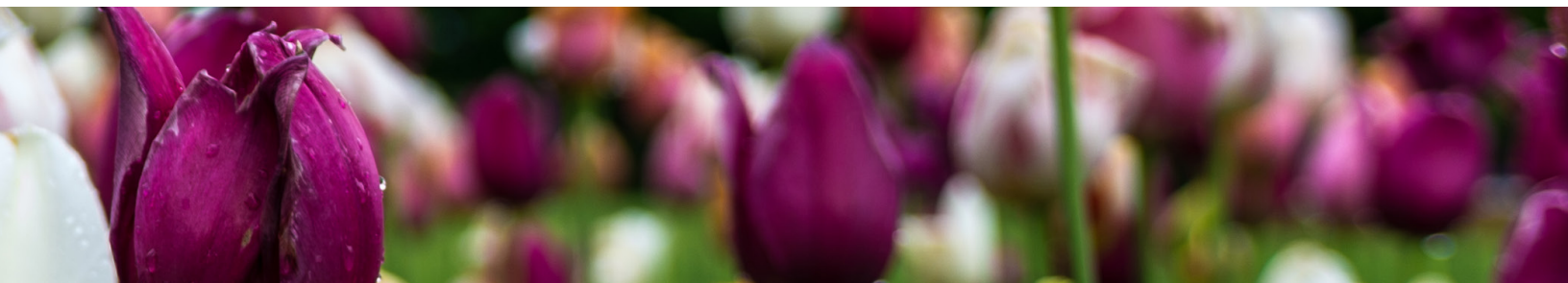


**JOHNNATHAN R.  
WARD**



**STANLEY  
PATTERSON**





## INCOMING

**Willie E. Hucks II**, associate Professor of Christian Ministry, was appointed as chair of the christian ministry department, the largest on the Andrews University Campus, on January 1, 2018. He leads a faculty of fourteen full-time and four emeriti professors, plus contract teachers and staff while also teaching "The Church and Social Issues," "Biblical Preaching," and "Seminar in Preaching," the third of those being an off-campus Master of Arts in Pastoral Ministry course. In addition to serving as department chair and professor, he also chairs the Seminary's Ethnocentrism, Racism, and Social Justice Committee. His desire for fairness and equity drives everything he does. "As a professor and department chair, I hope to model for everyone I encounter the respect and dignity that each person deserves. It's the Golden Rule that should guide the lives of all spiritual leaders." -Dr. Hucks

**David A. Williams**, Assistant Professor of Worship and Sacred Music, is a newly graduated PhD recipient (May 2018), Dr. Williams' dissertation is entitled: "Worship Music as Spiritual Identity: An Examination of Music in the Liturgy among Black and White Adventists in the United States, from 1840 to 1944." He has been co-planner of the annual Andrews University Music & Worship Conference for the past five years and is eager to continue studying the history, theology and ministry practice of worship and sacred music in the Adventist church. "My mission is to help the church recognize corporate worship as a fundamental avenue for fostering Adventist spiritual identity," noted Dr. Williams. Presently, along with other colleagues, he is seeking to continue expanding the influence and reach of Adventist Worship Music, a collaborative music publishing ministry between Oakwood University and Andrews University. "We are also working to establish an Institute of Worship and Sacred Music at Andrews." -Dr. Williams

**Lester Merklin**, Professor Emeritus, has been appointed special assistant, IWM, and Global Mission Officer for the General Conference. He also serves as Professor of World Mission in the Seminary.

## OUTGOING

**Jacques B. Doukhan**, Professor of Hebrew and Old Testament Exegesis, Emeritus, retired as of July 1 2018. He was a valued and celebrated colleague at the Seminary and director of the Institute of Jewish-Christian Studies since 1984. He is also general editor of the Seventh-day Adventist International Bible Commentary project in addition to his numerous published articles and reviews. He has written many books, including *Genesis*, the first volume of the Commentary project. He has served with distinction and an eye single to the glory of God.

**Johnnathan R. Ward** regretfully resigned from the christian ministry department on May 9, 2018, to pursue other ministry and professional goals.

**Stan Patterson** has returned to full-time teaching Seminary classes in Christian Leadership and Pastoral Practices, and mentoring ministry after eight years of outstanding leadership as chair of the Department of Christian Ministry. He also continues to serve as executive director and lecturer of the Christian Leadership Center of Andrews University, which is dedicated to providing Christian Leadership development and guidance to organizations and ministry teams around the world.



# CHAPLAINCY: A DIVINE CALL TO MINISTRY

*By Paul Anderson*

Chaplains are men and women who possess that special blend of passion, compassion and knowledge, compounded by a willingness to contact, connect and journey with people and families who are experiencing existential transitions, trauma, grief or myriad personal experiences. They work in places as diverse as campuses and casinos, stadiums, airports, law enforcement agencies, hospitals and hospices, correctional facilities, corporate offices, military units and sports teams.

The minting of a chaplain takes time, experience, exposure and maturity. It is not a vocation into which a novice should rush.

It is of great importance that the one who is chosen to care for the spiritual interests of patients and helpers be a man of sound judgment and undeviating principle, a man who will have moral influence, who knows how to deal with minds. He should be a person of wisdom and culture, of affection as well as intelligence. He may not be thoroughly efficient in all respects at first; but he should, by earnest thought and the exercise of his abilities, qualify himself for this important work. The greatest wisdom and gentleness are needed to serve in this position acceptably, yet with

unbending integrity, for prejudice, bigotry and error of every form and description must be met.<sup>1</sup>

The efficacy of chaplaincy was understood and appreciated by the Continental Congress during the birth pangs of the American Revolution. George Washington petitioned Congress to commission and pay chaplains to serve the soldiers of his fledgling army at local, regimental levels.<sup>2</sup> He believed that the presence of a chaplain would enhance the civility, morals and morality of the soldiers. Chaplaincy was institutionalized during the Revolutionary War and remains a vital part of the American military.

Congress not only supplied and funded the establishment of the role of military chaplains, they established and have perpetuated the office of Chaplain for the U.S. House of Representatives and the U.S. Senate. Currently, the Chaplain for the U. S. Senate is a chaplain who retired from the U.S. Navy with the Rank of Rear Admiral. Chaplain Barry Black was the youngest chaplain to become the Chief of Chaplains of the Navy Chaplains Corps. He was also the only African American and Seventh-day Adventist to hold the position.

Originally, chaplains were pastors with notoriety who were appointed

to their role by potentates within their sphere of influence. An effective preacher/leader would be selected and empowered to function in a specific role within a context beyond the walls of his or her church.

The first chaplain referenced in the annals of the Seventh-day Adventist Church was Lycurgus McCoy.<sup>3</sup> He was hired, at the recommendation of Ellen White, by J. Harvey Kellogg to serve as the chaplain for the sanitarium at Battle Creek. It is likely his attributes that are reflected in the quote referenced above. Chaplain McCoy actually spent several years of his ministry as a military chaplain for the 33rd Iowa Volunteer Infantry. McCoy served in his role at the sanitarium and its satellite schools, for more than two decades. He even performed the wedding ceremony for J. Harvey Kellogg and his bride, Miss Ella Eaton, on February 22, 1879.<sup>4</sup>

Contemporary norms require more academic and pragmatic professional preparation prior to the assumption of the title chaplain. Chaplains must be duly trained, tried and credentialed ministers of the gospel. Often, they are board certified and work in specialized ministry settings beyond congregational confines.

<sup>1</sup> White, Ellen G., *Counsels on Health*, p 289.

<sup>2</sup> <https://milewis.wordpress.com/2017/02/23/washington-continental-congress-chaplains/> downloaded July 6, 2018.

<sup>3</sup> <https://www.findagrave.com/memorial/15335875/lycurgus-mccoy#view-photo=54165360> Battle Creek Enquirer and The Evening News, July 5, 1925, Downloaded July 6, 2018.



Chaplaincy is not a trade or vocation. It is a post-pastoral, professional specialty of the called that requires pastoral identity, competence, experience, curiosity and compassion. A mantra for the profession is "All chaplains are pastors, but not all pastors are chaplains."

The gold standard for the profession of chaplaincy requires that an aspirant earn five levels of professional competence. The first level is the academic acquisition of a Master of Divinity, or equivalent, from an accredited seminary. Professional preparation requires academic discipline. All that you learned may not be useful in the field, but learning is the quiver in which professional arrows are kept. In every profession, bona fides are the bar that separates the most and best qualified from those who want to be. The bar for this profession is 72 credit hours of graduate study in the field of theology, or an equivalent degree, subjectively evaluated by the endorser and, subsequently, the Association of Professional Chaplains.

The second level is the development and honing of a denominationally specific pastoral identity. This is achieved by gaining at least two years of post-seminary pastoral experience. There is no substitute for pastoral experience. Relational skills, leadership, apologetics, pastoral ethics, effective preaching, practical evangelism, spiritual pedagogy and self-care are all formed in the crucible and fire of on-the-job, parish ministry. It is also the place where denominational loyalty is forged.

The third is denominational credentialing/ordination. A chaplain must be a credentialed and professional clergy person. Pastoral ministry is not just a stepping stone to chaplaincy, it is the foundation upon which this specialized ministry is built. Congregational ministry is the place where Seventh-day Adventist pastors give full proof of their calling and suitability for worldwide service. Ordination/commissioning is the affirmation of the church that it has observed and affirmed God's call upon the life, work and reputation of the pastor.

While every seminary graduate may not be called by a conference to pastor a church, there is a methodology whereby an aspirant to chaplaincy can develop pastoral identity under the supervision of a seasoned pastor. ACM calls

it a Memorandum of Understanding and Agreement. This is a covenant of apprenticeship under which a seminary graduate gains and documents pastoral experience as an understudy. Once all of the listed competencies are completed, ACM will assess the candidate's experience via interview, demonstration and observation.

The fourth level in becoming a chaplain is denominational endorsement for the specialized ministry of choice. The office of Adventist Chaplaincy Ministries is the sole endorsing agency of the Seventh-day Adventist Church. It is located at the headquarters of the North American Division. The website address is [nad.adventistchaplains.org](http://nad.adventistchaplains.org). Endorsement protocols may be found there. The director is Paul S. Anderson, DMin. He and the ACM staff are available to advocate for, assist, guide and mentor Adventist chaplains and aspirants. ACM is also an arm of the church as it relates to religious liberty issues for Adventist members serving in the military or government employment.

No one is simply a chaplain. Most chaplains operate in fairly autonomous environments, but no professional chaplain operates in a vacuum of accountability. ACM is the advocacy/accountability arm of our church. All chaplains are denominationally specific, credentialed ministers, endorsed by their church to serve in specialized settings outside of the congregational walls where the church would otherwise have no ministry.<sup>4</sup>

The fifth level requires board certification within the chosen specialty. For healthcare chaplains, there are 14 board certifying agencies. The two primary agencies are the Association of Professional Chaplains (APC) and the College of Pastoral Supervision and Psychotherapy (CPSP). Some large and peculiar faith systems, in order to meet the high standard of professionalism without compromising distinctive elements of faith, have established parallel and equal accrediting organizations. The Roman Catholic Church has established the National Association of Catholic Chaplains (NACC). Neshama is the Association of Jewish chaplains. Recently the Seventh-day Adventist Church has launched the Adventist Chaplaincy Institute (ACI) as a cognate agency to APC and CPSP.

The International Conference of Police Chaplains (ICPC) is the certifying agency for law enforcement chaplains. Their requirements for board certification include: five years of pastoral experience, denominational and agency endorsement, specialty training, and community review and approval.

Community chaplains who respond to crisis situations are required to have specialized training and certification through the Federal Emergency Management Agency (FEMA) and the National Voluntary Organizations Active in Disaster (VOAD). The Seventh-day Adventist Church has an internationally recognized agency that trains, certifies and deploys volunteers to assist in times of national or community crisis. The Adventist Community Services (ACS) Department is the certifying body for pastors preparing for endorsement as community chaplains.

The National Association of College and University Chaplains (NACUC) was established at Yale University in 1948. It was to be and became a collegial forum

***"[Chaplaincy]  
requires pastoral  
identity, competence,  
experience,  
curiosity and  
compassion."***

for spiritual leaders with a bent for the specialized ministry to young adults on academic campuses in North America. It purported the advocacy of religion and spirituality on the campuses and dialogues of academia. Cognate organizations have flourished since then. The North American Division Campus Chaplains Advisory (NADCCA) and Public Campus Ministries departments are the advocacy arms of the Seventh-day Adventist Church for college and university chaplains.

Chaplains can be found working on the campuses of colleges and universities, prisons and healthcare facilities. Law enforcement, fire and emergency management/response departments often employ or call upon chaplains

<sup>4</sup> <https://books.google.com/books?id=-UuBq4I-9BQC&pg=PA161&dq=Battle+Creek+School+for+Health+and+Home+Economics+Staff&hl=en&sa=X&ved=0ahUKEwj8u-q835LcAhUDrI8KHUNTAoEQ6AEIPzAE#v=onepage&q=Battle%20Creek%20School%20for%20Health%20and%20Home%20Economics%20Staff&f=false> page 154. Downloaded July 6, 2018.

<sup>5</sup> <https://milewis.wordpress.com/2017/02/23/washington-continental-congress-chaplains/> downloaded July 6, 2018.

during crisis situations. Sports teams regularly contract team chaplains. Coaches have discovered that having a spiritual mentor available for their athletes provides another dimension of personal development and character stability. Corporations began hiring chaplains after World War II. In the current milieu of diversity awareness and appreciation, chaplaincy has morphed into titles such as life coach and personnel development specialist.

While proselytizing is not preferred in the profession of chaplaincy, every interaction that a chaplain has may, by definition, be an evangelistic opportunity to uplift, encourage and be intentionally spiritual. It is expected that the spiritual professional would have spiritual impact and influence. From the "C" Suite to the cafeteria, the chaplain must be a capable and relevant spiritual/moral and ethical counselor.

While visiting healthcare chaplains in Denver, I noticed that outside of the pastoral care suite of one hospital, was a sign that said, "Department of Eternal Medicine." The chaplain, in any and every context, is a beacon of spirituality and existential optimism. Whether on a ship at sea, with soldiers in the field of battle, during a code in an Intensive Care Unit, or in a community crisis, when someone says, "The chaplain is here," that statement is an expression of existential optimism. It must be cultivated appropriately and never exploited.

Wherever they serve, chaplains are pastors with specialized, mission-focused ministries. They bring hope, healing and compassion to people who are often in dark times or places in their lives. Chaplains are the hands, feet and heart of God, reaching people in places where the churches might not

otherwise have relevance or opportunity. The chaplain's place in the modern community can be as big as his vision, as wide as his spiritual influence, and as extensive as his physical strength will allow.<sup>6</sup>



**Paul S. Anderson**

is the director of Adventist Chaplaincy Ministries for the North American Division. After 26 years of service in the U.S. Navy, 20 of them as a

chaplain, he retired in 2015. Prior to his military service, he was a pastor in the Allegheny East and Potomac Conferences. He and Debra have been married for 37 years and have two children and four grandchildren.

<sup>6</sup> <https://www.ministrymagazine.org/archive/1966/05/the-modern-chaplain-a-changing-image>. Downloaded July 6, 2018



## 15<sup>th</sup> Annual Seminary Scholarship Symposium

February 14, 2019 | 11:30 & 7:00 pm  
Seminary Chapel



### Guest plenary speaker:

John N. Oswalt, PhD, visiting distinguished professor of Old Testament, Asbury Theological Seminary. Dr. Oswalt is a leading Old Testament scholar with a high view of Scripture. Author of 11 books, most notable of which is the two-volume commentary on the book of Isaiah in the New International Commentary of the Old Testament, and most recent is *The Holy One of Israel: Studies in the Book of Isaiah*, released in 2014. He has also written numerous articles that have appeared in Bible encyclopedias, scholarly journals and popular religious periodicals.

# HMS Richards Lectureship

## October 28–29

### *Prophetic Preaching: Proclaiming Truth with Clarity & Relevance*

#### **Sunday, October 28, 2018 — Seminary Chapel**

<b>Session</b>	<b>Time</b>	<b>Subject</b>
Lecture One	1:30 – 2:30 pm	<i>Preaching to a Culture Dominated by Images</i>
Break	2:30 – 2:45 pm	
Lecture Two	2:45 – 3:45 pm	<i>Health to Your Navel</i>
Break	3:45 – 4:00 pm	
Q & A	4:00 – 5:00 pm	

#### **Monday, October 29, 2018**


Worship	11:30 am – 12:20 pm	Quick as a Wink and a Snail's Pace
Refreshments	12:30 – 1:20 pm	



#### **Speaker—Dr. Don Sunukjian**

Professor of Preaching, and Chairman of the Department of Christian Ministry & Leadership, at Talbot School of Theology, on the campus of Biola University, La Mirada, California. Until recently, in addition to his ministry at Talbot, he also served as pastor of the Armenian Christian Fellowship of Orange County.





“...[God] allows us to participate  
in the healing of souls.”



# Chaplains

## The Calm in the Storm

By Nadia L. Joseph

I never really saw myself as a pastor or a chaplain. In coming to seminary and simply following God's instructions to apply, He informed me that He would teach me what I needed to know while here. I wasn't one hundred percent sure why God brought me here, but now in my third year as a seminary student, my experiences of healing and learning have led me to the ministry of chaplaincy, or "Pastor-Chaplain," as I call it. That's a strange title, isn't it?! But let me explain what this title actually means.

### Who are Chaplains?

We know by definition that a pastor is: "a spiritual overseer; a clergyperson serving a local church or parish."<sup>1</sup> A chaplain, on the other hand, is defined as: "a clergyperson officially attached to a branch of the military, to an institution, or to a family or court,"<sup>2</sup> but what is a "pastor-chaplain"?! The director of Adventist Chaplaincy Ministries (ACM) once said, and I paraphrase, "Many are called to pastor, but not everyone is called to chaplaincy."<sup>3</sup> Personally, I believe this to be true. "Chaplains are specialized pastors, trained to provide specialized care."<sup>4</sup>

### Who is a "Pastor-Chaplain"?

A pastor-chaplain is an individual who uses the ministry of presence to come alongside individuals during times of suffering, whether in a crisis, trauma or spiritual/physical needs. Chaplain Ivan Omana, associate director of ACM, noted in class that chaplains have three laws which they must keep in mind. The first is to recognize that "It's not about me," the second notes that, "Behind every behavior is a story, the key is to get *the* story *behind* the behavior." Lastly, the third helps us to "recognize that there is nothing we can do to take people's pain away."<sup>5</sup>

### Privilege of Meaning

A chaplain's role is to help others find "safe transcendence" or meaning to one's life experiences, and to help them realize a cause greater than oneself.<sup>6</sup> This **love** for another person leads to self-actualization, not only for oneself (the chaplain) but also the individual being ministered to.

The psalmist David asked, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psalm 8:4–6).<sup>7</sup> God holds humanity in such high esteem because of His great love for us that the Scriptures note that, "While we were yet sinners Christ died for us" (Romans 5:8).<sup>8</sup> This great love caused the Savior to give His life for us, but God, in His wisdom, didn't stop there! He allowed us to participate in not only the salvation of witnessing to others, but He also allows us to participate in the healing of souls. Through this, people get the opportunity to experience God in us. (See Psalm 95:15; Proverbs 11:25; Isaiah 6:8; 65:24; Jeremiah 29:12; Matthew 23:11; 25:40; Luke 6: 35, 38; John 16:13; Acts 20:3; Romans 8:26; 12:9–13; 1 Corinthians 3:16; 6:19; 2 Corinthians 6:16; Galatians 5:13–14, 18, 22; 6:10; Ephesians 2:10; 2 Timothy 1:14; Titus 3:8; Hebrews 6:10; James 5:15–16; 1 Peter 4:10; 1 John 3:18.)

Throughout the Scriptures, God has sought to help humanity see the privilege in finding the meaning of life. Solomon, the wisest man on earth, searched all over and found that life has no value without work, knowledge and service to God (See Ecclesiastes, chapters 1–3, esp. verse 2:24–26, 3:12–14). Chaplaincy allows the individual or families being ministered to, to process through the conundrum of emotions, physical pain, fear, sorrow and even death of a loved one, to find the meaning of life.

<sup>1</sup> <https://www.merriam-webster.com/dictionary/pastor> Retrieved 5/10/18.

<sup>2</sup> <https://www.merriam-webster.com/dictionary/chaplain> Retrieved 5/10/18.

<sup>3</sup> Meeting with ACM President—Chaplaincy Meeting on 4/12/18

<sup>4</sup> Class notes with Chaplain Omana on 5/23/18

<sup>5</sup> Class notes from Chaplain Omana 5/21/18

<sup>6</sup> Class notes from Dr. Michael Chester on 5/21/18

<sup>7</sup> KJV Bible

<sup>8</sup> KJV Bible

## The Ministry of Presence

Through the ministry of presence, chaplains have the opportunity to become the *paraclete* [*parakletos* *παράκλητος*] as spoken of in John 14:16, 26; 15:26; 16:7; & 1 John 2:1.<sup>9</sup> Though we are not the actual “comforter,” “advocate,” “helper,” “counselor,” “friend,” “companion,” or “intercessor,” chaplains have the opportunity to step into these roles in our care of persons, whether in the hospital, in campus ministry, or during a state/national crisis. Just as Jesus told His disciples that He had ended His earthly ministry and promised to send *allon paraklēton*, so chaplains are “another comforter” sent to minister to those in need of His presence during their personal trials.<sup>10</sup>

Chaplains are the passive form of the Paraclete, etymologically “called to one’s side” to be the “presence of God” in a room where a “code blue” was called, where a student was “raped or assaulted” or to simply be present to listen to an individual and their family share their concerns for the disaster that took place in their neighborhood.<sup>11</sup>

Our goal is not to solve their problems or take their pain away; our goal is to represent the Higher Power they need to listen and show that someone cares, as the Holy Spirit does for each individual soul every day.

## Pastoral Specialization—We ARE Trained for Crisis

Chaplains as a specialty are trained to deploy and respond to a disaster when it transpires. We not only show up when it occurs; we also train individuals to be prepared for the Life Cycle of Disaster. The Pre-Disaster Phase is the preparation time prior to the need for disaster assistance. The Impact-Heroic Phase is the coordination of activities as liaisons once the disaster event takes place. Spiritual First Aid is the care we provide as we remain to comfort, help and advocate for those in need. The quality care we provide is as simple as meeting Maslow’s basic human needs, such as offering water, blankets, food or whatever is needed during that moment of care. We listen to those who are traumatized and stressed, and with humble authority we seek to serve as the calm in the midst of that individual’s storm. Chaplaincy is truly a calling that must not be taken lightly.

## Pastoral Attributes of Chaplains

If you feel a call to something more than pastoral ministry, please consider the following pastoral attributes chaplains live by in order to facilitate healing and to positively shape the perception of spiritual care.

- Sensitivity—the ability to be open to listening to the beliefs and ideologies of those to whom you minister, while showing respect for the person.
  - Spiritual Maturity—as manifested by abounding love from a personal, continual, growing knowledge-based relationship with Jesus Christ that yields spiritual discernment, spiritual integrity, “good works” and glorification of God. This spiritual maturity allows for autonomy in providing selfcare and connectedness to others in an intentional, balanced, triune way (love for oneself, others and God—if one’s belief includes God).
  - Trustworthiness—as in forging relationships based on trust during a healing relationship. This is managed or maintained through heart-centered words and actions where you do what you say you will do, maintain grace under pressure, avoiding gossip and cynicism, letting go of control (when needed), offering help, and expressing gratitude for the shared experience.
  - Ethical approach to living in general (especially within helping relationships)
  - Respect for integrity of relationships and maintenance of professional boundaries with those being served. This includes:
    - Emotional, spiritual, physical
    - Respect for confidentiality: not disclosing information unless required by law
    - Awareness of the potential power imbalances within helping relationships
    - Refraining from exploitation of that imbalance and any form of sexual misconduct, harassment or assault in (working) relationships; as well as any form of coercion, intimidation or otherwise abusive words or actions in relationships with those served
    - Avoidance of conflict of interest or seeking of personal gain
    - Professional and personal manners that inspire confidence, including appearance in attire and personal hygiene
  - Evidence of appropriate self-care, including a healthy lifestyle to build or retain resiliency. This includes attention to ensuing fitness and care of self before, during and after deployment (to crisis situations)
  - Clear sense of calling to **this** ministry
  - Physical, mental, emotional, and spiritual health
  - Sense of hope for a healthy future
  - Sense of accountability to: 1) one’s faith, 2) the organization/agency volunteered to or employed by, and 3) the profession of chaplaincy and spiritual care.
- May you come to know the grace and blessing of chaplaincy ministries.

<sup>9</sup> <https://www.biblestudytools.com/dictionary/paraclete/> Retrieved 5/7/18

<sup>10</sup> <http://irr.org/part-three-holy-spirit-paraclete-in-john> Retrieved 6/2/

<sup>11</sup> <https://www.biblestudytools.com/dictionary/paraclete/> Retrieved 5/7/18



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# BLACK STUDENT ASSOCIATION OF THE SEMINARY (BSAS) OFFICERS 2018/19 | [blackstudentandrews@gmail.com](mailto:blackstudentandrews@gmail.com)



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# WOMEN'S CLERGY NETWORK (WCN) OFFICERS 2018/19 | [sarahdbeel4@aol.com](mailto:sarahdbeel4@aol.com)



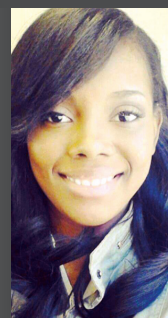
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Medgine Picard



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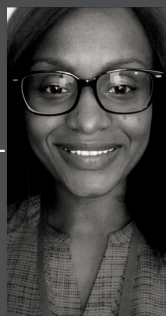
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Tara Jean  
Baptiste



VP OF SOCIAL  
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Nadia Joseph  
Williams



VP OF SPIRITUAL  
Donna Torrence



VP OF PRO.  
RESOURCING  
Anderline Bredy



VP OF PRO.  
RESOURCING  
Jamila Sylvester

# Seminary Student Forum (SSF) 2018-19

*"The Faith Effect: Faithful to God. Faithful to the Call. Faithful to Each Other."*

## Co-Presidents

Coordinate the activities of the Seminary Student Forum and represent students' interests to the Seminary and school administration



Nathaniel Gibbs



Andrew Anobile

## Co-Secretaries

Coordinate with the co-presidents in team administration and archive all information vital to the organization



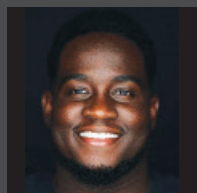
Jharony Fernandez-Gibbs



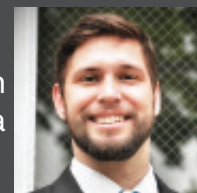
Wilson Sianipar

## Co-Academic Coordinators

Coordinate convocations, publications, programs, and activities of an academic nature, in accordance with the objectives of the SSF team



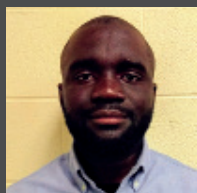
Mackenson Vendome



Kevin Messina

## Co-Communication Coordinators

Coordinate between SSF and other student organizations and disseminate essential information regarding activities and programs



Femi Fabiyi



Sandra Stebenne

## International Coordinator

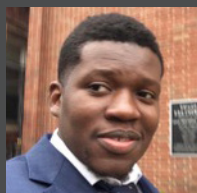
Represent the special needs and sensitivities of the international community within the Seminary



Bogdan Platon

## Co-Social Coordinators

Coordinate all social programs and activities, in accordance with the objectives of the SSF team



Maures Saint Jean



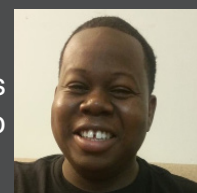
Tara Jean-Baptiste

## Co-Spiritual Coordinators

Coordinate all religious convocations, programs and activities, in accordance with the objectives of the SSF team



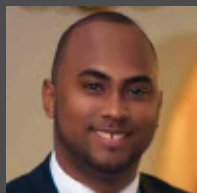
William Washington



James Castillo

## Co-Treasurers

Disburses, accounts for, and informs necessary groups regarding SSF funds and takes responsibility for the task of fund-raising



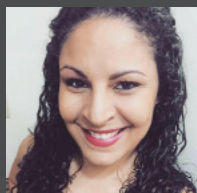
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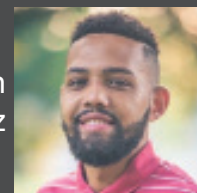
Blessing Kanyangarara

## Co-Health Coordinators

Coordinate and initiate all health programs and activities, in accordance with the objectives of the SSF team



Tatiana Correa



John Gonzalez





# THE ROLE OF CHAPLAINS

## IN LEADERSHIP DEVELOPMENT AND CONFLICT MANAGEMENT: A REFLECTION ON ACTS 15:36–41

*By Boubakar Sanou*

### **Abstract**

Conflict is an unavoidable fact of life. All human beings, including godly chaplains, are faced with conflict situations in their personal lives, in their workplace, or in their interactions with others in general. Although chaplains do not have a choice about whether or not conflict will arise between them and others, they certainly have a choice about how they will deal with it. Depending on how conflict is handled, it has the potential to lead either to growth or damage in interpersonal relationships. This article examines the vigorous disagreement between Paul and Barnabas recorded in Acts 15:36–41 and then draws some lessons that have a direct implication for leadership development and conflict management in chaplaincy ministry. Matthew 5:9, “Blessed are the peacemakers, for they will be called children of God” is a strong plea that, no matter the intensity of a conflict, Christians should always work toward a reconciliation.

### **Introduction**

Acts 15:36–41 is the narrative of a sharp disagreement between Paul and Barnabas, two of the greatest missionaries of the early church. The contention between them was so sharp that it resulted in the splitting of their missionary team. This article examines this passage and draws some implications for leadership development and conflict management in chaplaincy ministry.

### **The Setting**

Paul and Barnabas had completed their first missionary journey into Asia Minor and were now back in Antioch after the first Jerusalem Council. After having spent some time strengthening the church at Antioch, Paul thought it wise to get back to the mission field. He suggested the following to Barnabas: “Let us return and visit the brethren in every city in which we proclaimed the word of the Lord, and see how they are” (Acts 15:36). Barnabas agreed to Paul’s suggestion, except that he was

determined to take John Mark with them (Acts 15:37). Paul disagreed with the suggestion to include John Mark in their team because the young man had deserted them during their first missionary journey (Acts 15:36–39; see also Acts 13:13). The contention between them became so sharp that they parted from one another (Acts 15:39).

### **My Perspective**

The purpose in addressing the disagreement between Paul and Barnabas over John Mark’s participation in their missionary team is not to decide who was at fault. It is suggested that the Greek word for “disagreement” (*paroxysmos*) “is so neutral as not to touch on the question of responsibility.”<sup>1</sup> Besides, the Bible does not mention the reasons why John Mark abandoned the missionary team. My goal is to approach this text from the perspective of leadership development and then draw some lessons applicable to chaplaincy ministry today.



For Howard Marshall, Acts 15:36–41 “is a classic example of the perpetual problem of whether to place the interests of the individual or of the work as a whole first.”<sup>2</sup> The issue at the heart of the disagreement between Paul and Barnabas over John Mark was the following: “Should a person who has deserted a team be given a second chance?” Paul’s opinion was, “Absolutely not” while Barnabas’ opinion was, “Yes.” Although Luke does not comment on Paul’s and Barnabas’ motivations, it is apparent that they approached the issue from different perspectives. While Barnabas may have argued his case from a pastoral concern, Paul appeared to have focused on the requirements of missionary work.<sup>3</sup> In this particular instance, whereas Paul seemed to have focused on human weaknesses that could potentially prevent the successful achievement of a ministry task (he probably viewed John Mark as unreliable), Barnabas’ concern was to mentor younger Christians despite their weaknesses and help them grow in their faith as well as in their commitment to serve God just as he previously did for Paul. There is no indication whatsoever that Barnabas disagreed that what Mark did was wrong. Giving a second chance to John Mark says a lot about Barnabas’ high level of acceptance of risk in mentoring others. He may have taken John Mark on board during their first missionary journey ready to accept the possibility that the young man might fail. He is a good example of godly chaplains who do not neglect the real growth needs of people for the sake of meeting agendas and abiding by policies. He seemed to have been of the opinion that strong stands should not be taken on issues of no salvific significance, while minimizing issues of greatest significance in ministry.<sup>4</sup>

Pleading that a second chance be given to people was consistent with who Barnabas was. It was Barnabas

himself who pleaded with the church to give Paul a chance when they were very suspicious of his past persecution of believers and his sudden conversion to their faith (Acts 9:26, 27). This makes Paul’s response to John Mark’s ministry failures ironic. One could say that, while Barnabas was people-oriented and a compassionate builder of people who looked at life from the viewpoint of the overall good for both individuals and ministry, Paul seemed to be more of a task-oriented person who looked at things from the viewpoint of the overall good of his ministry or his organization.<sup>5</sup>

Following are five lessons from this study of Acts 15:36–41 that have a direct implication for leadership development and conflict management in chaplaincy ministry:

**1.** Conflict is an unavoidable fact of life even among godly spiritual leaders. Eckhard Schnabel suggests that, because of the fact that the evaluation of facts and factors relevant to ministry can be subjective, disagreements are likely to be a natural result of divergent perspectives on the most effective ministry strategies.<sup>6</sup> This emotionally-filled conflict between Paul and Barnabas shows us that, just as in many chaplaincy ministry settings, the early church “was not an ideal church, with saints whose perfect lives leave us panting with frustration over our failures and imperfections. It was a church with people just like us but who nevertheless were available to God and were used to do great things for him.”<sup>7</sup>

**2.** Although this example should not be used as an excuse for Christian quarreling,<sup>8</sup> or lead us to assume that division is the norm in the event of disagreement among ministry professionals,<sup>9</sup> the fact still remains that, in His providence, God can work through human imperfection, especially when the reasons for disagreements or separation “are not personal prestige and power but considerations connected

with the proclamation of the gospel.”<sup>10</sup> In His providence, God brought something good out of Paul and Barnabas’ vigorous disagreement. Their temporal irreconcilable disagreement led to two successful missionary teams. There is a valuable lesson here for chaplains to learn. Although conflicts are not necessarily bad things, spiritual leaders need to be careful about how they handle them. A conflict can have both functional and dysfunctional outcomes, depending on how it is handled. When handled effectively, conflict can lead to increased insights on how to achieve one’s goals without undermining others; better group cohesion and stronger mutual respect and renewed faith in each other (Acts 6:1–7; 15); and improved self-awareness leading to careful examination of personal goals and expectations. But when handled ineffectively, conflict can lead to personal dislikes, teamwork breakdown, and loss of talents and resources as people disengage or leave.<sup>11</sup> Each chaplain needs to carefully consider the impact of their position on others and on the mission and ministry of the organization in which they minister.

**3.** No matter the intensity of a conflict, people should never lose sight of the hope and possibility of reconciliation. The Greek word *paroxysmos* suggests that, although the contention was severe, it was temporary rather than long-lasting.<sup>12</sup> After some time, Paul and Barnabas undoubtedly became colleagues in ministry again (1 Corinthians 9:6; Galatians 2:1, 9). Furthermore, “Paul had not only come to appreciate Mark but also to depend on him so much that he asked for him to come to him towards the end of his life (2 Timothy 4:11; Colossians 4:10).”<sup>13</sup> Goetz and Shelley remind us that it is only in a fantasy land that disagreements never surface or contrary opinions are stated with force. What is needed is for us to face our disagreements and deal with them in a godly way. They stress that “the mark of community—true

<sup>1</sup> Richard N. Longenecker, *Acts, The Expositor’s Bible Commentary Luke-Acts* (Grand Rapids, MI: Zondervan, 2007), 956.

<sup>2</sup> Howard Marshall, *The Acts of the Apostles* (Grand Rapids, MI: Eerdmans, 1980), 258.

<sup>3</sup> Eckhard J. Schnabel, *Acts, Zondervan Exegetical Commentary on the New Testament* (Grand Rapids, MI: Zondervan, 2012), 662.

<sup>4</sup> Ken Blue, *Healing Spiritual Abuse: How to Break Free from Bad Church Experiences* (Downers Grove, IL: InterVarsity Press, 1993), 89.

<sup>5</sup> Dan R. Dick and Barbara Dick, *Equipped for Every Good Works: Building a Gift-Based Church* (Nashville: Discipleship Resources, 2001), 58–60.

<sup>6</sup> Schnabel, 671.

<sup>7</sup> Ajith Fernando, *Acts, The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 1998), 434.

<sup>8</sup> John R. W. Stott, *The Message of Acts* (Downers Grove, IL: InterVarsity, 1990), 253.

<sup>9</sup> Fernando, *Acts*, 434.

<sup>10</sup> Schnabel, 671.

<sup>11</sup> Richard Hibbert and Evelyn Hibbert, *Leading Multicultural Teams* (Pasadena, CA: William Carey, 2014).

biblical unity—is not the absence of conflict. It's the presence of a reconciling spirit.”<sup>14</sup> Spiritual leaders, such as chaplains, motivated by a true reconciling spirit, never consider punishment as the next option if they fail in their first attempt to build bridges of understanding with disagreeing parties. They are also aware that true reconciliation does not always mean that others must necessarily espouse their ideas and opinions. Speed Leas lists six different styles for managing conflicts: Persuading, Compelling, Avoiding/Accommodating, Collaborating, Negotiating and Supporting.<sup>15</sup> He insists that each style “can be an appropriate style, and none should be thought of as ‘bad’ or inferior. A certain style can cause a problem if it is used inappropriately.”<sup>16</sup> Therefore, to keep the hope and possibility of reconciliation alive, the choice of a conflict management style needs to be contextual and appropriate, no matter how long the prospect of reconciliation might take (Matthew 18:21–22). This approach is displayed by God in His relentless effort to reconcile the world to Himself since the Fall (Hebrews 1:1–2).

4. Past failures and defections do not preclude future faithfulness and success either in chaplaincy ministry or in any other aspect of ministry. The story of John Mark convinces me that good chaplains can be grown. As such, a second chance should be given to those desiring to grow in their spiritual journey and ministry. Their first failures should never be interpreted as continued failures. Because John Mark was given

another opportunity to demonstrate his fitness for service, he grew into a significant place in the history of the early church (1 Peter 5:13; 2 Timothy 4:11). Scholars seem to be in agreement that it was John Mark who wrote the second gospel after having been Peter's interpreter.<sup>17</sup> Ironically, Barnabas redeemed John Mark for Paul's benefit. Another vivid example is Peter, to whom Jesus graciously gave a second chance after he vehemently denied knowing Him (Matthew 26:69–75). Jesus not only forgave Peter, but also recommissioned him to the office of apostle (John 21:15–17). In his later years, Paul seemed to have softened his ways of dealing with human imperfections. In reading 1 and 2 Corinthians, we discover a Paul who refuses to give up on the Corinthians despite their moral weaknesses. This is an invitation for chaplains to look at people with the eyes of hope grounded in the unlimited possibilities of God's grace.<sup>18</sup> In spite of our past mistakes, God can still use us if we allow him to reshape us. A hand of fellowship and service opportunity, devoid of any suspicion, should be extended to those who have failed, repented and learned valuable lessons from their mistakes.

5. I personally believe that, with hindsight, Paul would have handled this conflict differently. In 1 Corinthians 1:10 he appeals to believers to avoid divisions in their disagreements. First Corinthians 13:11 appears to be the testimony of growth and maturity that he experienced in his life journey. There he writes, “When I was a child, I spoke as a

child, I understood as a child, I thought as a child; but when I became a man, I put away childish things” (1 Corinthians 13:11). This is an indication that the way people handle conflict depends, to a large extent, on their worldview and level of exposure and maturity. As such, chaplains need periodic training on effective conflict management. Also, in handling conflict, chaplains should avoid focusing only on the conflict management styles that are convenient to them and take into consideration the perspective and level of understanding of other parties involved in the conflict.

## Conclusion

As human beings, chaplains do not have a choice about whether or not conflict will arise between them and others. But, they have a choice about how to deal with conflict, in both the short and long term. The challenge for chaplains is how to be more of a Barnabas by encouraging others, investing in them, and helping them make progress in their spiritual journey and ministry. Forgiveness leading to reconciliation is an incredible triumph, even when chaplains are faced with extraordinary ministry-related conflicts. They should also be like Paul, who made mistakes, admitted them, learned from them, and grew as a result. Chaplains need a balanced perspective on their ministry agendas and policies, on one hand, and the spiritual growth needs of all those who are impacted by those agendas and policies on the other hand. It seems chaplains should always err on the side of giving second chances to others, including themselves.

<sup>12</sup> “Contention,” *Seventh-day Adventist Bible Commentary* Vol. 6 edited by Francis D. Nichol (Washington D.C.: Review and Herald), 317.

<sup>13</sup> Fernando, 431.

<sup>14</sup> David Goetz and Marshall Shelley, “Standing in the Crossfire: Interview with Bill Hybels,” *Leadership: A Practical Journal for Church Leaders* (Winter 1993): 14.

<sup>15</sup> Leas Speed B. *Discovering Your Conflict Management Style* (Lanham, MD: Rowman & Littlefield, 2014).

<sup>16</sup> *Ibid.*, 4.

<sup>17</sup> Fernando, 434.

<sup>18</sup> *Ibid.*, 435.

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# STATEMENT ON CHILD DETENTION & FAMILY SEPARATION

Posted on June 19, 2018



*“For the Lord your God is the God of gods and Lord of lords. He is the great God, the mighty and awesome God, who shows no partiality and cannot be bribed. He ensures that orphans and widows receive justice. He shows love to the foreigners living among you and gives them food and clothing. So you, too, must show love to foreigners, for you yourselves were once foreigners in the land of Egypt.”*

— Deuteronomy 10:17–19

We join the chorus of voices including the North American Division of Seventh-day Adventists (NAD) and the Pacific Union Conference of Seventh-day Adventists (PUC) who have spoken out against the inhumane cruelty being inflicted upon immigrants and refugees—including their children—due to the new “zero tolerance” policy that has been approved by the Executive Branch of the United States and implemented by the Department of Justice.

The implementation of this policy has led to young children being separated from their parents who, in the majority of cases, are political asylum-seekers from countries such as El Salvador, Guatemala and Honduras among others. Rather than processing those claims, it has been reported that they have been taken into custody immediately while having their children taken away from them and detained in chain link enclosures in the McAllen Central Processing Station in Texas.

We have also been deeply troubled by the practice of using Scripture to justify this policy that many have engaged in. There are several examples in Scripture of God commanding us to treat those who are not native to our land in the exact same manner that we would treat a family member.

The book of Ezekiel puts it this way:

“Divide the land within these boundaries among the tribes of Israel. Distribute the land as an allotment for yourselves and for the foreigners who have joined you and are raising their families among you. They will be like native-born Israelites to you and will receive an allotment among the tribes. These foreigners are to be given land within the territory of the tribe with whom they now live. I, the Sovereign Lord, have spoken!” Ezekiel 47:21–23

God calls His people to take an active part in not only welcoming in the foreigner or stranger that is within our gates, but also to make provision for them—treating them as if they are members of our own families.

Our ancestors were brought to this country by way of divergent and varying paths. Some migrated to America

and forcibly claimed these lands, which were not native to them, as their own. Others were brought to these shores by force and the foundations of this country were built on the backs of their free labor. Still others sought the dream of a better life in this country fleeing war-torn and impoverished communities in their countries of origin.

Throughout America’s history, it has indeed been the contributions of our global community that has given it the potential to be a great country. If we ignore and invalidate those contributions and allow close-mindedness to close ourselves off from the rest of the world, America as we know it will cease to exist. We cannot and must not turn a blind eye to the needs of those seeking refuge in our country. As their applications for entry are considered, the very least we can do is treat them humanely.

America has always prided itself on being the land of the free and the home of the brave. This is a country where people from all different walks of life are endowed with certain inalienable rights—life, liberty and the pursuit of happiness. While this ideal has only been true for some, we believe that as people of faith we are called to stand in the prophetic tradition of Martin Luther King Jr. by speaking truth to power and demanding that this country truly live up to the meaning of its creed for all of its inhabitants, as well as for those seeking refuge here.

Ultimately, we are called to treat everyone around us with the love of Christ. That love should motivate us to tangible action. Hebrews implores us to:

“Keep on loving each other as brothers and sisters. Don’t forget to show hospitality to strangers, for some who have done this have entertained angels without realizing it! Remember those in prison, as if you were there yourself. Remember also those being mistreated, as if you felt their pain in your own bodies.” Hebrews 13:1–3.

I am reminded of a monumental event that occurred on this date—June 19—in 1865. More than two years after President Abraham Lincoln issued the Emancipation Proclamation, Union General Gordon Granger rode into Galveston, Texas and announced that the 250,000



remaining enslaved people in the state of Texas were free. Since then, June 19 has been celebrated as “Juneteenth” around the country as a symbol of true emancipation and freedom.

I am also reminded of a boldly prophetic passage that Ellen G. White released around 1855 in “Testimonies for the Church,” Volume One. At the time, slavery was still alive and well in this country and many had questions about how we as Christians should respond in the face of immoral laws and policies. In the face of such questions, particularly as it pertained to the “Fugitive Slave Act of 1850,” Sister White penned the following passage:

“We have men placed over us for rulers, and laws to govern the people. Were it not for these laws, the condition of the world would be worse than it is now. Some of these laws are good, others are bad. The bad have been increasing, and we are yet to be brought into strait places. But God will sustain His people in being firm and living up to the principles of His word. When the laws of men conflict with the word and law of God, we are to obey the latter, whatever the consequences may be. The law of our land requiring us to deliver a slave to his master, we are not to obey; and we must abide the consequences of violating this law. The slave is not the

property of any man. God is his rightful master, and man has no right to take God's workmanship into his hands, and claim him as his own.” Testimonies for the Church, Chapter 37 (201.2).

Andrews University fully denounces the practice of separating families and detaining immigrants and their children in chain-link enclosures. This practice goes against everything that we stand for as a diverse and welcoming community that seeks to help every member of our institution find their voice and value.

As Pacific Union Conference President Ricardo Graham said in their statement “our thoughts and prayers must turn into actions and deeds.”

**Published by permission of Michael T. Nixon, vice president for Diversity & Inclusion, from his Divino blog where he states that,** “Here at Andrews, we explore how diverse peoples have enriched the human experience and develop the interpersonal abilities to respect, appreciate and interact with those of different races, ethnicities, genders, ages, abilities, experiences and backgrounds. This blog is one method of said exploration.

[www.andrews.edu/diversity/blog](http://www.andrews.edu/diversity/blog)

*The Ethnocentrism, Racism, and Social Justice Committee presents:*



## A Celebration of Dr. Martin Luther King's Life

Tuesday, January 15, 2019  
11:30 am–12:20 pm,  
Howard Performing Arts Center

For Seminary and AU Graduates featuring Dr. Timothy Golden,  
Professor of History and Philosophy, Walla Walla University.

## Seminary Student Week of Spiritual Emphasis (WOSE)

Tuesday, Sept. 25 – Thursday, Sept. 27, 2018

### Featuring:



Tracy Wood, NAD director of Youth and Young Adult Ministries, also served for 16 years as a pastor and Oregon Conference youth leader. This Week of Spiritual Emphasis is sponsored by the **E. L. Minchin Foundation** to promote Youth Ministry. This Foundation was established by the family of E.L. Minchin, former Youth Leader of world renown who never spoke without an altar call to youth.

Tuesday, March 12 – Thursday, March 14, 2019

### Featuring:

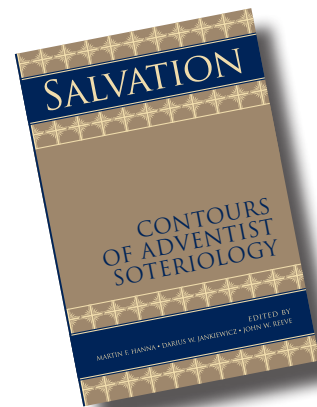


Clifford Goldstein, editor of the SDA Adult Sabbath School Bible Study Guide since 1999. He has also served as editor of *Liberty* and *Shabbat Shalom* magazines. Raised as a secular Jew, he converted to Adventism in 1980. Goldstein, a prolific author and sought-after speaker, received an MA in Ancient NW Semitic languages from Johns Hopkins.

# BOOK REVIEW

The Beauty, Importance, and Relevance  
of the Biblical Doctrine of Salvation from  
the Seventh-day Adventist Perspective

*By Jiří Moskala, Dean*



At the core of our existential inquiries lies the burning question: What should I do to be saved? The quest for eternity, due to our human mortal existence, was already expressed in the *Epic of Gilgamesh* that narrates the search for a special flower which would give immortality; alas, it was stolen and lost. However, God put this yearning for eternity into our hearts, as the book of Ecclesiastes testifies (3:11). Indeed, we were created for eternity with abundant life (Genesis 1–2; John 10:10). Only a philosophy or religion that provides a real, satisfactory and lasting solution to the problem of evil and death can offer the genuine answer to this searing question. From the vast range and variety of schools of thought, the only true answer to the problem of sin and death is Jesus Christ, who conquered death and obtained victory over the powers of evil (Isaiah 53; Revelation 1:17–18). Only He can give what we all desire—an authentic life without the existence of fear, death, violence, disease, pain, corruption, crimes, wars and lies. Humans yearn for a world without cemeteries, courts, prisons and hospitals. We long for a meaningful, uninterrupted life permeated with love, trust, peace, joy, justice, security, harmony, laughter and truth with

deep and authentic relationships. Only God's intervention will ultimately create this kind of New Earth with a radically new way of life.

Jesus Christ has defeated death. He is the Victor because He never sinned, even though He lived in a sinful world (John 8:46; Hebrews 4:15), died, was resurrected, and now lives (Romans 8:31–34). This is why He is “the resurrection and the life” (John 11:25) as well as the “the way, the truth, and the life” (John 14:6 NKJV). He brings freedom from sinful addictions, imparts power to live a new life, and can completely save sinners (Romans 5:8, 19–21; Hebrews 7:25). The Apostles Paul and Silas powerfully answered the question of how to be saved: “Believe in the Lord Jesus, and you will be saved—you and your household.” (Acts 16:31 NIV).

**The new Seminary publication *Salvation: Contours of Adventist Soteriology* (edited by Martin F. Hanna, Darius W. Jankiewicz and John W. Reeve)** presents the beauty, importance and relevance of the biblical doctrine of salvation from the Seventh-day Adventist perspective. In the five parts of this book, the reader gradually becomes acquainted with God's plan of salvation and is amazed by the dramatic

biblical story of redemption in a spiritual warfare context. The theme of the great controversy gives a specific flavor to this Adventist perspective. Salvation is the Gospel according to the God of love, truth and justice. God's government is open and transparent, and this is the way He reveals who He is, what is the nature of evil, His attitude toward sin, and how He saves. However, He not only provides the necessary salvific information, but invites humanity to taste His goodness in order to be saved (Exodus 34:6–7; Psalm 34:8) because only His kindness leads sinners to repentance (Romans 4:2). God's remedy is a long-range solution, even though painful and costly; but because of His thorough dealing with sin, evil will never occur for the second time in the whole universe (see Nahum 1:9). His revealing and demonstrating style of government works and will ensure stability and security for all eternity. The death of Jesus Christ on the cross has a cosmic dimension with lasting results not only for believers, but also for the whole universe (1 Corinthians 4:9; Ephesians 1:3, 10; 3:10–12; 4:10; 6:10–13; Philippians 2:9–13).

Salvation and Creation go together, according to the biblical-theological understanding of Seventh-day





Adventist theology. It is contradictory per se to say “yes” to salvation and “no” to the biblical Creation because salvation is a re-Creation, a coming back to God’s original purpose: living in a close, harmonious relationship with Him, enjoying His peaceful presence, and embracing life without sin, as life is only beautiful and meaningful with God.

Peter fitly proclaims that only in Jesus Christ is there salvation: “Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved” (Acts 4:12 NIV). John firmly states that to those who accepted and believed in Him “he gave the right to become children of God” (John 1:12 NIV). We are saved by grace and not by works, saved through faith alone. However, when we are saved, faith will never remain alone but will work through love (Galatians 2:16; 5:6). We confess that we are not saved by our obedience or achievements, but when saved we obey God out of gratitude and love (John 15:10–15; Romans 3:31; 1 Corinthians 7:19). We do not keep God’s commandments in order to be saved, but because we are saved!

True power comes from outside of us, enabling us to be new, transformed people in Christ (2 Corinthians 5:17). Where there is no hope in our sinful world, hope shines and transforms life. Hope is something unusual in our complicated and absurd world. “The whole creation has been groaning as in the pains of childbirth” (Romans 8:22 NIV) to be free again to rejoice in God’s gift of redemption. We are “prisoners of hope” (Zechariah 9:12); as humans, we have no lasting solution to our problems, but God’s intervention makes salvation complete.

Salvation is a gift from God, and understanding and experiencing it brings eternal life (John 17:3). On this foundation stands or falls the Christian church and on it depends our eternal destiny. As Adventists, we long not only to participate in the kingdom of grace, but

eagerly await entry into the kingdom of glory, which is opened wide to those who accept salvation by God’s grace in Christ Jesus through faith.

Through the Old Testament sanctuary services, God showed in a very visible symbolic manner how He deals with sin and saves repentant sinners. Salvation was thus portrayed because God wanted to help people understand the principles of salvation. However, from the heavenly sanctuary, the cosmic command center, comes the real solution to the problem of evil. In Jesus Christ “all the fullness of the Deity lives in bodily form” (Colossians 2:9 NIV), and we are made complete in Him (Colossians 2:10). On the cross, salvation was achieved; and as time passes in each stage of the plan of redemption, salvation is tangibly completed (Ephesians 1:10). Christ is our substitute, but also our Model and Example of life and in life. Without Him we are nothing and can do nothing in the realm of spiritual life (John 15:4), but in Him we can do anything (Philippians 4:13). He is our Judge, Prosecutor and Intercessor, all these crucial roles in one Person. He is our Priest and Sacrifice as well as our Lord, Savior and Friend. He is our Security and Joy of salvation. He brings this salvation to us, works in us, and secures it legally for us in front of the whole universe for all eternity! Nothing and no one on earth or in the entire universe can separate us from God’s love (Romans 8:35–39). To Him belongs all glory, power, majesty and praise (Daniel 7:14, 27; Romans 11:33–36; Revelation 4:11; 5:13; 15:3–4)!



**Jiří Moskala,**  
Seminary Dean,  
professor of Old  
Testament Exegesis and  
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pastor, administrator  
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Czech Republic.



*"Salvation and  
Creation go  
together..."*



# Mission AND Pedagogy

By Magdana Gedeon

**F**rom March 17–27, 2017, two groups of students from Andrews University embarked on two separate study tours to Holguin, Cuba, and Hinche, Haiti, respectively. As a result of this tour, 222 souls gave their lives to Jesus in a series entitled, “Cristo, Una Nueva Esperanza.” The trip also included many construction projects, VBS and other hands-on activities in Haiti. For many of these students, it was the first time they had been on a study tour that can be referred to as a short-term mission opportunity. This voyage opened their eyes externally and internally as they served both as pastors and chaplains.

While some church leaders spend their lives hiding within the walls of their church buildings thinking that they are doing mission, we are trained at the Seminary to launch out into the deep of this ministry. Emphasis is also placed on the notion that it’s possible for a local church to be engaged in mission in its vicinity, although it is very rare. Perhaps this is the case because so often we find ourselves taking the Great Commission (Matthew 28:19–20) to mean a youth program, community day, Wednesday night prayer service, contemporary music concert, or a weekly food pantry for the community.

How can we change this misunderstanding and effectively apply this Great Commission to mean exactly what Jesus meant when He said: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age?” As seminarians, we are grateful that this is part of our training.

## **What Do Seminarians Learn From a Mission Trip?**

In conversing with seminarians that participated in mission trips, two things remained constant—their external observation and internal transformation. Externally, the setting of the living conditions of the people was troublesome to many, if not all, seminarians. In Holguin, Cuba, many people had no jobs and were totally dependent on the government to give them \$40 USD for their monthly survival. An apple was an item of luxury; five eggs per month, per family, was all they could afford. If someone wanted to go to the hospital for an extended period of time, one had to bring his or her own hospital bed. Another observation is that, in Cuba, Adventist pastors only make \$25 USD per month and yet they have at least five churches plus many house churches under their responsibility. Nevertheless, the pastors were very involved in their churches and the lives of the people. They were out daily visiting people. The Cuban citizen with a job makes about \$1.50 USD per day. The living conditions of the people are very rough, but the love that they have for God is overwhelming. This led to the internal change of the seminarians, who had never before seen this side of the Gospel. Even though we were sharing Christ with people that we assumed did not know Christ, we were the ones being changed. Mission work, for us, was more of a double-edged sword.



“Change is not something that is welcomed with open arms.”

### Why Is Pedagogy Important in Mission?

“The very purest and perhaps the best manifestation of teaching instinct is found in missionary work” says Stanley Hall, president of Clark University.<sup>6</sup> The seminary faculty is doing a wonderful job educating, informing and illuminating the views of its students in the way they understand the Gospel of Jesus Christ and the doctrines of the Church. One of the requirements for graduation is to spend a year in a local church, learning and applying the administrative and the evangelistic sides of church. It would be a great improvement if the seminary required its students to spend a semester abroad doing mission work before graduating. It would abundantly improve the approach of some of our ministers who, unfortunately, may not be too people-friendly. It would also help us navigate the cultural aspects of the Church that is becoming more of a melting pot.

For some of the seminarians, being in a church setting is a temporary job until they get into an administrative position. We spend many hours sitting in classes and reading materials that will not be of practical use to the Great Commission order that Jesus gave to us. If ministers, in whatever functions, spend time relating to, loving and serving the people we are called to serve, it would contribute greatly to the growth of the Church and therefore, the second coming of our Christ, the Lord.

In my opinion, many of our churches are stagnant because they are under the leadership of people who do not understand how to work with people within and outside of their culture. Mission work in another country would help ministers to get acquainted and develop new people skills. The curriculum includes two mission classes. How wonderful would it be if those mission classes were in the field instead of only in our classrooms? Would it be easy to bring these types of changes? Perhaps!

Change is not something that is welcomed with open arms. It takes vulnerability and determination to embrace and make changes. Our pedagogy can help to reshape and reframe discussion and debate about the nature of mission work in the Church and world.



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AUWCN VP of Professional Resource  
Development .

<sup>6</sup> [https://www.jstor.org/stable/29737853?seq=1#page\\_scan\\_tab\\_contents](https://www.jstor.org/stable/29737853?seq=1#page_scan_tab_contents).



# THE SACRED ETHIC OF EMPATHY

*By Hyveth Williams*

“Be of good cheer,” was one of the favorite sayings of Jesus. It is mentioned nine times in the four Gospels. For instance, when the disciples were terrified, during a tempestuous night, by what seemed like a ghost moving toward them over the waves, their fears were met by His familiar voice calmly saying, “Be of good cheer, it is I; be not afraid” (Matthew 14:27). After His resurrection, when Jesus was about to send His disciples into all the world, an even more stormy sea, His parting message was the same, “Be of good cheer, I have overcome the world” (John 16:33). And, according to Matthew 9:2, “They brought to Him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; ‘Son, be of good cheer; thy sins be forgiven thee.’” This favored message wasn’t merely a declaration, it was His entire lifestyle, teaching and example. As a result, one can scarcely read the Gospels without encountering an instance of Jesus’ unquenchable optimism, compassion and empathy.

Empathy is defined in English dictionaries as the intellectual identification with, or vicarious experience of feelings, thoughts or attitudes of another. True empathy is the feeling

of actually participating in the suffering of another.<sup>1</sup> Although there’s no specific biblical or theological definition of this powerful word, Scripture is replete with examples of its practice. For example, Peter counseled Christians to have “compassion for one another; love as brothers, be tenderhearted, be courteous” (1 Peter 3:8). The apostle Paul encouraged the exercise of empathy when he exhorted fellow Christians to “rejoice with those who rejoice and weep with those who weep” (Romans 12:15). And Jesus left a rich legacy of empathy because He always felt compassion for those who are hungry (Mark 6:34), captives of sin, diseases, humanly created religious traditions of rules without content, and victims of spiritual abuse (Luke 4:18–19).

Empathy is related to sympathy (the fact or power of sharing the feelings of another), but it is narrower in focus and generally considered more deeply personal and a negative counterpart. Another close connection to empathy is compassion, a feeling of deep sympathy and sorrow for another, accompanied by a strong desire to alleviate suffering. It is defined in Scripture as also having mercy, sympathy or pity, and has to do with expressing or

experiencing passion (feelings) for another person because of his or her suffering. God is described as “a compassionate and gracious God, slow to anger, abounding in love and faithfulness” (Psalm 86:15). Like all of God’s attributes, His compassion is infinite and eternal. They never fail; they are new every morning (Lamentations 3:22–23).

Jesus Christ, the Son of God, exemplified all of these attributes, especially empathy. When He saw His friends weeping at the grave of Lazarus, He felt for and wept alongside them (John 11:33–35). Moved with empathy for the suffering of others, Jesus healed individuals who sought His help (Mark 1:40–41), as well as large crowds who came to Him (Matthew 14:14). On the occasion when He saw the large crowds looking like sheep without a shepherd, His compassion led Him to feed and then teach them the things the false shepherds of Israel had abandoned (Mark 6:34). Unlike the priests and scribes who were proud and corrupt, despising the common people and neglecting their spiritual and physical needs, Jesus had compassion on them. He loved them with an everlasting love and demonstrated this by His inexhaustible empathy.

<sup>1</sup> <https://www.gotquestions.org/Bible-empathy.html>.



While writing to “those familiar with his message, possibly to the churches of the Province of Asia (cf. the Seven Churches in Revelation”<sup>2</sup>), John asked, “If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person?” (1 John 3:17). Pity (*polusplanchnos*, a combination of *polus*—“much” and *splanchnon*—“the heart”) means “much heart or affections” (James 5:11), which is strongly related to empathy. Both terms are not passive; they require intentional actions.

As Christians, we are commanded to love our neighbor and to have intense love for fellow believers (Matthew 22:39; 1 Peter 4:8). Though we intend to love one another, we often miss opportunities to relieve the pain others are experiencing, perhaps because we are unaware of their needs, lack understanding, and are just not practicing empathy, which one writer refers to as “the key that can unlock the door to our kindness and compassion.”<sup>3</sup>

There are several examples of empathy in action by Jesus, who was always sensitive to the plight of others. Matthew and Mark tell us that “When He saw the crowds, ... He had compassion on them, because they were harassed and helpless, like sheep without a shepherd” (Matthew 9:36; Mark 6:34). On another occasion, Jesus observed a widow about to bury her only son. Sensing her pain (the NLT says that Jesus’ “heart overflowed with compassion”), He approached the funeral procession and resurrected the young man (Luke 7:11–16). And, having lived a human life, our Lord can and does empathize with all of our weaknesses (see Hebrews 4:15).

Empathy also describes the deep mercy of God, who is the very best at it, for “He knows how we are formed, He remembers that we are dust” (Psalm 103:14). He personally feels the pain of His people, according to the Psalmist, who wrote, “You keep track of all my sorrows. You have collected all my tears in your bottle. You have recorded each one in your book” (Psalm 56:8, NLT). It is most comforting to know that God records all our tears and is aware of all our struggles. It is also good to remember His invitation to “cast all our cares upon Him, because he cares for you,” personally (1 Peter 5:7).

In our society, no other profession practices empathy more than chaplains and pastors. They provide spiritual care and comfort to others from birth to death and everything in between. For such professionals, practicing empathy in our contemporary, diverse cultural context can be challenging because: (a) we encounter others who do not pursue the same God or share the same worldview of who God is; (b) emotions impact how different people make moral decisions and ethical claims or choices; and (c) we are programmed by family, society, culture and religion to relate differ-

**“...we often miss opportunities to relieve the pain others are experiencing...”**

ently to the sufferings of others who are not like us. Therefore, it’s important to learn from the best arbiter of the sacred ethic of empathy, Jesus Christ, whose ministry, especially to the paralytic in Matthew 9:1–8, Mark 2:1–12 and Luke 5:17–26, exemplifies the attitude chaplains, pastors and all who profess Christianity are to emulate.

Empathy, the action of understanding, being aware of, sensitive to, and vicariously experiencing the feelings, thoughts and experience of another, demands that we exercise a good disposition. It requires that we see Christ in others and actually regard them as better than ourselves (Philippians 2:3). However, as familiar as is the three records of the paralytic’s story, we don’t often recognize its implications in regard to our own conduct and temper. “If we did,” opined one commentator, “we should see that pessimism is not merely an uncomfortable and sterile habit of thought, but a sin; that to be despondent and gloomy about ourselves and the world around us and the future of the Church is flatly to repudiate the precept and example of our Lord. There can be no doubt that

our business is to walk, to the utmost of our power, in His steps, and to make His example our pattern.”<sup>4</sup> Let us, therefore, look at this story from the perspective of Mark’s gospel to gain a better understanding of the sacred ethic of empathy. There it is written:

When He had come back to Capernaum several days afterward, it was heard that He was at home. And many were gathered together, so that there was no longer room, not even near the door; and He was speaking the word to them. And they \*came, bringing to Him a paralytic, carried by four men. Being unable to <sup>[a]</sup>get to Him because of the crowd, they removed the roof <sup>[b]</sup>above Him; and when they had dug an opening, they let down the pallet on which the paralytic was lying. And Jesus seeing their faith \*said to the paralytic, “<sup>[c]</sup>Son, your sins are forgiven.” But some of the scribes were sitting there and reasoning in their hearts, “Why does this man speak that way? He is blaspheming; who can forgive sins <sup>[d]</sup>but God alone?” Immediately Jesus, aware <sup>[e]</sup>in His spirit that they were reasoning that way within themselves, \*said to them, “Why are you reasoning about these things in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven’; or to say, ‘Get up, and pick up your pallet and walk’? But so that you may know that the Son of Man has authority on earth to forgive sins”—He \*said to the paralytic, ‘I say to you, get up, pick up your pallet and go home.’” And he got up and immediately picked up the pallet and went out in the sight of everyone, so that they were all amazed and were glorifying God, saying, “We have never seen anything like this.”

Paralysis was one of the great interrupters of life and a major source of desperation in the time of Jesus. Its intrusion was a common occurrence in the lives of many, especially among people too poor to pay physicians or too poorly educated to know a “hocus” from a “pocus.” It entered the life of this nameless man, identified only as a paralytic, without first knocking at the door. It took up residence in his once virile body because he was desperado, a bold, reckless transgressor of God’s Law that led to his many sins. It thwarted the plans God had for his life, mocked the idea of certainty, and diminished all hope for a healthy future. His paralysis touched every part of his

<sup>2</sup> Archibald Thomas Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1930), 201.

<sup>3</sup> <https://www.gotquestions.org/Bible-empathy.html>.

<sup>4</sup> *The Speaker’s Bible, Matthew 8-28*, vol. 7 (Baker Book House, 1978), 27.

material acquisition, like a burglar who violates, or an unwelcome guest who, having arrived without invitation, overstays its welcome, abuses its patron, makes its presence known through persistent pain and paralyzed muscles.

Thus, over time, as the disease raged in his body, he became a shell of the man he once was while wasting away with no convalescent hospital or physical therapist to care for him. He had no medical insurance or specialists, no miracle potions or pills for every pain, no wife to clean and care for his intimate needs, or children to encourage him in his battle for life. For him, life was not a dream. It was a nightmare, and not one of quiet desperation. It could be summed up as a life-sentence of loud groaning and

As they heard his continuous cries, they did all the things that ought to have been done to and for him—things that pastors and chaplains do naturally. They visited him regularly, brought him food, cared for his physical needs, and prayed earnestly for his recovery as they watched his life slowly ooze out of him. Then one day, word came that Jesus, the Master miracle-worker, was nearby, in His house in Capernaum. So, his friends, who are also unidentified, decided that by hook or by crook, they would bring him to Jesus, the only Rabbi whom they heard and believed could help and heal him.

Since they had no cars, cabs or ambulances, since they were too poor to afford horses or donkeys, they carried him on a pallet, stretched on a

as excuses to give up. Instead of becoming despondent, those four, fearless friends became more desperate and determined to bring their friend to Jesus.

So, after a few seconds of surveying the situation, they came up with a radical idea to get to Jesus, for desperation is not only a surtax on poverty, it's also the mother of invention. Suddenly, each one grabbed a corner of the paralytic's pallet and hoisted him above their heads. He groaned in agony with every effort, but they kept moving quickly to the side of the house. At first, he felt as light as a feather, but when they began to climb the stairway on the outside of the house, leading to the roof, he seemed to weigh so much more than they could carry, so they carefully laid the litter on the steps, tied ropes on each corner and gently pulled him up, over each step.

When they got to the roof, they found it wasn't woven with straw like most roofs of the day. It was made of wood covered with mortar, tar, ashes and sand, baked by the sun into thick tiles. A lot of grass had grown in its many cracks or crevices and they had no tools to cut it or break through the tiles. But they had come too far to turn back and became even more desperate to bring their friend to Jesus. So, they laid him in a corner, away from goats grazing on the grass, then tore up and removed the sunbaked tiles with their bare hands.

Their fingers became blistered and bled, but they kept on digging. Rivulets of sweat ran down their brows, dripping from the tips of their nose, slipping into the corners of their eyes, stinging like a thousand mosquitos, but they kept on digging. They heard consternation and condemnation, shouted by the shocked crowd below when, suddenly, dust and debris fell on them. But those fearless friends kept on digging. They didn't consider the disdain or disapproval of the religious rulers who were jealously challenging and picking out flaws in Jesus' teaching, they just kept on digging. They didn't stop digging because of coughing or sneezing by some of the shocked audience whose jaws dropped as they stared, glared and complained about the rude interruption and disruption. They just kept digging because they were fearless friends on a mission to bring their friend to Jesus. And, praise God, their faith in what they heard about Jesus squeezed every ounce of fear out of



moaning in dependency, humiliation, confinement, boredom, frustration and despair, not to mention the ceaseless seasons of suffering. He had lost control over his bodily functions so that he was completely incontinent and, as a matter of fact, was reduced to a horizontal existence with no hope for a cure in sight. No wonder he had lost his identity and dignity, but praise God, not his friends. They knew him in the best of times and showed up in the worst of times to stand by him with great empathy. Thus, chaplains and pastors or any practitioner of caregiving ministries, can learn from both the paralytic's travails as well as the triumph of his persistently fearless friends, who risked everything to rescue him from perishing.

rudely constructed litter and hoisted on their shoulders as they ran to Jesus. But when they arrived at the house where Jesus was teaching, it seemed as if they were too late. There was no room to enter the house, not at the door and none even to stand on the outside because of the massive multitude straining to hear the message of the Messiah. Met with such a major obstacle, most of us would have given up, thrown up our hands and gone home, but those real, not fake, friends were not put off by the overcrowding or other unexpected difficulties. Even though some of the people who stood in their way shooed, shushed and pushed them aside as they tried to gain entrance, they didn't use such obviously insurmountable obstacles



their minds to the point where they didn't count the caustic complaints or the cost of later repairing the roof.

And their persistence paid off, for they dug a hole in the roof large enough to let down the bed bearing their sick friend into the room. Then, with tender loving care they grabbed the ropes on each corner of the litter, on which laid the pallet and their poor, dying, paralytic friend, who groaned like a banshee, as they slowly lowered him onto the bare floor below, right in front of Jesus. They quickly jumped through the hole, almost stepping on the paralytic man, in order to present him to Jesus.

Here follow a few practical lessons about the sacred ethic of empathy, from the ministry of Jesus to a paralytic man:

**1. To appropriately minister to recipients of care and compassion, chaplains and pastors should learn their personal profile in order to address them with respect and compassion.**

Notice that, like Matthew and Luke, Mark doesn't say who this man was, where he was from, or whether he had a mother or father. He doesn't even mention his name, but simply said the man was a paralytic, compared with how Jesus refers to him. In other words, all three Gospels introduced him by his current condition and not by his name or a name, which would reveal his character, according to Jewish custom. For, to a Jew back then, while culturally identified as a Jew by his mother, a name also indicated a man's nature and father. For example, the Hebrew word "*bar*" means son and although one was recognized as a Jew by their mother, they were identified by name with their father. Simon Peter was known as *Bar Jonah* or son of Jonah which means "dove" (Matthew 16:17). The blind man whom Jesus healed on the Jericho road was Bartimaeus—son of Timeaus, a word which describes one who is honored (Mark 10:46), and Barnabas (Acts 14:14), Paul's compassionate companion was son of *Abbas* or father. But this man was introduced, not by the content of his character, or the connection with his father, he was sadly addressed as a paralytic, his present condition, as if it was his permanent conclusion.

One can make a case for why he was introduced as a paralytic. His condition, medically known as palsy, and characterized by tremors and loss of all voluntary movement in every part of his body, was a dreaded disease that always ended in a death sentence. Not only did such a prolonged state of helplessness keep him homebound, in isolation, and a social outcast who spent his life lying on a pallet on the floor, it was feared that his disease was contagious. And, most of all, people would have surmised that his was caused by a sinful lifestyle, which Jesus loudly declared was the result of many sins.

**2. When a name is unknown, address recipients by a term of endearment, as did Jesus.**



When the paralytic man was placed before Jesus, He was not told his name or given his profile. However, the God-man who came from heaven to earth to seek and save the lost, to heal the broken-hearted, and liberate hostages of sin, saw something more than his disease, perhaps things he himself didn't see. It appears Jesus saw divinity hidden deep beneath his broken humanity and immediately called him "Son," according to many versions. However, in the original language, Jesus actually addressed him as "My Child."

This may not mean much until or unless we discover that there are several words for child in the gospels from which He could have chosen. There's *huios*<sup>5</sup> for son, indicating a close connection with a father, *paidion*<sup>6</sup>—a newborn or young child, *nepios*<sup>7</sup>—an infant, and finally, the word *teknon*<sup>8</sup> (akin to *tikto* to beget), meaning a child to whom one has personally given birth. And guess which one Jesus used to address this nameless paralytic?—*teknon* (also used in John 1:12–13).

Jesus saw the man's current condition, caused by many sins which slowly impaired his nerves, brain and spinal cord, until he was paralyzed. It was a desperate condition from which the scribes and Pharisees arguing with Jesus would run to the other

side of the road. But on that day, in that miraculous moment, Jesus may have knelt down beside him, taken his meager hand, and in front of everyone called him, "My child, to whom I have personally given birth!"

**3. Always address and entreat others, especially those needing care, with respect and compassion.**

Of all the words of grace that came out of the mouth of Jesus that day, few are more potent or precious than "My Child." There, that most miserable of men, laying on his pallet, sick at heart and weak in body, a burden

<sup>5</sup> A term usually reserved for the "Son" of God.

<sup>6</sup> Sometimes used metaphorically of believers who are deficient in spiritual understanding.

<sup>7</sup> Generally used in the New Testament to describe a simple-minded, immature adult, such as the Apostle Paul, who confessed that when he was a *nepios*, an immature adult who behaved childishly, he spoke and acted as an out of control brat (see Acts 8:3 & 9:1–2). But when he became a mature man (*aner*), he gave up childish ways (1 Corinthians 13:11).

<sup>8</sup> In contrast to *huios*, that stresses the dignity and character of the relationship, this word emphasizes the fact of birth.

to himself and his fearless friends, unable to move unless they moved him, was addressed by Jesus, who used a term of endearment. To the man, his present condition was a permanent conclusion of his life, but Jesus saw his need, saved him, gave him a new name, changed his identity from a pathetic paralytic to a person of dignity and member of His divine, royal family, demonstrating that God's love, expressed as empathy, surpasses one's current condition. Not only did Jesus address him with a term of endearment, He gives him a new, respectable identity before saying, "Your sins [meaning there were many], are forgiven."

Many people to whom chaplains and pastors are called to minister need to feel, if not know, their sins are forgiven by Jesus Christ. Otherwise, no matter how much pastoral care is provided, they will continue to feel neglected or judged when chaplains and pastors fail to identify them by the real, but perhaps hidden, image of God in them. Some are crippled by the painful lack or loss of early childhood developmental needs, the root of most emotional, mental, and physical paralysis these days. In fact, physicians estimate that the majority of all physical, mental, and emotional illnesses can be traced to a wounded or murdered soul in early childhood. These cause sufferers to personally identify and introduce themselves as their current condition, such as, "I am depressed," instead of saying they are temporarily experiencing this or that health hazard. Others are paralyzed because of the sin of parents, such as unmarried mothers back when it was a social shame and stigma. Yet, today, decades later, even though women wear their unmarried pregnancies like badges of honor, their children secretly fear being exposed or humiliated in a community of faith where conversations and attitudes suggest they are cursed because of the sin of a parent.

Some people, professed Christians, are paralyzed by rejection and no longer enjoy the promised abundant life in Christ, or fellowship with believers, due to religious bigotry too bountiful in churches, where pride and prejudice are still named. They need to know that, whatever their present condition, it's not their permanent conclusion. In fact, what we all need are chaplains and pastors who express the love of Christ with endearing, respectful

words and deeds, even to those targeted by society as the "least of these."

**4. Be passionate, even desperate, about bringing people to Jesus, regardless of their appearance or prohibitions against sharing one's faith in public places.**

Desperation is being used, in this context, to mean having a passionate urgency, an intense desire to take despondent, depressed, despairing people to Jesus. It's a willingness to risk one's reputation, livelihood, everything, to bring a sinner or hurting saint to Jesus to be rescued and redeemed. It describes a man or woman who will do anything or give up everything to bring a sin-sick soul to Jesus because they believe a person's past or even present condition is not their permanent conclusion. But some practicing the ministry of caregiving appear to be no longer desperate for the salvation of

***"...what we all need are chaplains and pastors who express the love of Christ with endearing, respectful words and deeds..."***

souls, especially since there are laws prohibiting the sharing of one's faith in public. Others seem to exercise oversight under compulsion, not according to the example of Christ, despite Peter's declaration to "shepherd the flock of Christ . . . not for sordid gain, but with eagerness [empathy], nor yet as lording it over those allotted to our charge but proving to be examples to the flock" (1 Peter 5:2-3). Others seem unconcerned about those to whom Jesus referred as "the least of these My brethren" (Matthew 25:40). Their prayers are dominated by calls for Jesus to come now, in their lifetime, because they feel saved and ready for translation, while sinners are drowning in the turbulent sea of sin.

Sometimes it takes an act of desperation that evokes harsh criticism

from scribes and Pharisees, to hear Jesus say to a sin-sick soul, "Your sins are forgiven you," but we no longer seem desperate beyond our reputation. Sometimes it takes an act of desperation to overlook the put-downs of pious religious rulers and do something extravagant or extraordinary for sinners, but we've forgotten what it means to be desperate beyond our religion. Sometimes we have to tear off the roof of our formal worship to see Jesus, but we are no longer desperate to see Him or to touch the hem of His garment. As a result, many churches are becoming desperate households where the absence of our heavenly Father is turning worshippers into spectators who feed on crumbs from the carpet instead of the Living Bread of eternal life, who is Jesus Christ our Lord.

This is so because we are often complacent when we ought to be consecrated; we are conceited when we ought to be converted; we are clever when we ought to be careful not to walk in the way of sinners or sit in the seat of scoffers. We are not desperate beyond our prejudices. We are not desperate beyond legalistic traditions. We are not desperate beyond our own self-importance, which causes us to consider ourselves better than others. Instead, we are stealing God's glory and are missing opportunities to bring sinners to Jesus to be saved by His grace through faith.

**5. Avoid being anxious for applause or recognition fueled by addiction to approval.**

When we study this story about the paralytic man, it's easy to miss that nothing kind or complimentary was said to or about his fearless friends. Their names are not even mentioned, despite delivering their friend to Jesus, yet, nowhere is it written that they felt ignored or acted as if they were neglected, because such fearless friends give all the glory to God. They were not seeking to be seen of men because they were confident in their favor with God. They knew, deep in their hearts and minds, that blessed are fearless friends who stepped out of their comfort zone and tore off the roof of tradition to save a sinner. Blessed are fearless friends who are desperate to bring others to Jesus for, without them, our sanctuary would be a cemetery where so-called saints sit in sweet repose while the dead in sin are left to the devil's devices. Blessed are fearless friends, for they will give



up their dignity to bow before Christ's deity. They will fall on their faces in the dust to worship Him like the woman with the issue of blood (Matthew 9:20–22; Mark 5:25–34; Luke 8:43–48). They will climb up a tree, like Zaccheaus and expose their shortcomings to see Jesus (Luke 19:1–10). They will jump naked into a lake like Peter (John 21:7), or risk life and limb, like the fearless friends of the paralytic, to hear Jesus say to their friend, “Your sins are forgiven.”

**6. Avoid any conclusion about the cause or source of a recipient's condition.**

Scripture tells us that when we surrender our lives to Christ, all our sins of fear, faultfinding, or failure are forgiven. They were, and perhaps are, a current condition in some walking with Christ right now, but chaplains and pastors cannot use evidence of their existence as excuses to deny them empathy. Therefore, if a recipient of pastoral care appears poor or powerless, marginalized or manipulated, that's their current condition, not their permanent conclusion. If they are uneducated or are undocumented so-called illegal aliens, that's their present condition, not their permanent conclusion. Even if they are atheist or agnostic, conservative or liberal, name or claim a label, that's their present condition, not their permanent conclusion. For Scripture tells us that Moses was a murderer and that was indeed his current condition when he slew an Egyptian and hid him in the sand, but it wasn't his permanent conclusion, because God later chose him to lead His people out of Egypt. The nameless man was a paralytic due to his many sins, and that was his present condition, not his permanent conclusion, for Jesus gave him a new name and transformed him from sinner to son.

**7. Let it be known in your ministry that Jesus alone has power on earth to forgive sin and miraculously heal a physically or spiritually sin-sick soul.**

When Jesus told the paralytic his sins were forgiven, some of the scribes and Pharisees reasoned in their hearts that He was blaspheming, and when He commanded him to take up his pallet and walk, the assembled multitude were astonished. Matthew wrote that they marveled and glorified God, who had given much power unto men. Mark mentioned they were all amazed and glorified God. Luke said they were filled with fear saying,

“We have seen strange things today.” The word “strange” is a very interesting one, full of significance and denoting more than strangeness. Our English “paradox” is derived from it. Therefore, the people were saying, “We have seen paradoxical things today,” meaning (a) that which is contrary to the normal, routine appearance of things, (b) contrary to generally held notions, opinions, and appearances, and (c) contrary to that which we have esteemed honorable, true, or noble so that we now attach honor to that which we formerly despised and withhold it from that which we previously revered. To this end, when practicing or exercising the sacred ethic of empathy, Jesus must be the center and circumference of service, especially since many are attracted or addicted to strange things that upset old concepts and tend to make idols of them.

***“...it is Jesus, not our own feeble co-operation, who cures people from physical, emotional, or spiritual maladies.”***

Our role, as chaplains and pastors, is to cast new light, a pure light, on the power of Jesus and the possibilities, as well as the significance of His gift of abundant life.

Further, the miracles of Jesus were proof of His divinity and Messiahship. He declared that, “The works that I do, bear witness of Me, that the Father has sent Me” (John 5:36). In this healing of the paralytic, Jesus distinctly demonstrated to the doubting scribes and Pharisees that He, who with a word formed the world and everything in it, can give life and strength to a paralyzed man and has power to exercise the divine prerogative of the forgiveness of sin. This recommended rule of conduct, in the sacred ethic of empathy, points out that it is Jesus, not our own feeble co-operation, who

cures people from physical, emotional, or spiritual maladies.

Finally, Jesus could have compelled the paralytic to leave his pallet behind, for his friends would have gladly picked it up. But He commanded him to take it up himself and walk home so he would never forget from whence he came, and others would see that Jesus is indeed the Christ. He did walk, and O what a walk that was, when he realized his past condition wasn't his permanent conclusion. It wasn't a pious walk. It wasn't a pretentious walk. It wasn't a prideful walk. It was a praise-filled walk and nothing is more contagious than a note of praise. Here was a man who, moments previously, was paralyzed and hopeless, and is now restored to full vigor as he carried his pallet, praising God as he never did before, and the multitude in astonishment, caught the song, glorified God, and all their lives were never the same again!

This, I believe and submit, is what practice of the sacred ethic of empathy requires from those who are called to minister to the blind, broken, and bed-ridden by sin that is taking a tremendous toll on the human family.



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# SOMEONE TO LOOK UP TO

*By Anastacia Ferguson-Bansie*

In the Gospel of Matthew, we, as adults, parents, teachers and leaders, are confronted with some powerful words. “I tell you the truth, unless you turn from your sins and become like little children, you will never get into the Kingdom of Heaven” (Matthew 18:3, NLT). The norm is that children follow and look to us to assist in sharpening their moral compass and guide them in making the right decisions. As school chaplains, we are trained to unpack profound truths with precise simplicity. Our listening skills must be so finely tuned that we may hear beyond the words to comprehend the spiritual needs of every child. The ministry of presence, often enveloped in silence, takes on a multiplicity of angles. Therefore, it is critical that the chaplain’s spiritual life be saturated with a rich outpouring of God’s Holy Spirit so that each encounter makes a heavenly impact. However, there are those rare occasions when God draws us into mutual teaching moments that bring us to the feet of Jesus. This is a lesson I learned one day when the words of Matthew walked in and took a seat in front of me, bringing a fresh perspective to those ancient words.

That day, I faintly heard the sound of what seemed like a knock on my office door. I quickly got up as I was well aware that it was often difficult to

hear my voice over the loud air-conditioner on the outside. When I got to the door, there he was...an unsettled looking little boy named Joshua. I greeted him and asked how I could help him. Perhaps a teacher had sent him with a message, but instead he just wanted to talk to me about something really serious that was going on in his life. He quickly said, “I have a lot of problems!” I was quite surprised by his introduction and immediately began praying in my heart that God would give me the right words to comfort his heart. I invited him inside and proceeded to ask him about his troubles.

“I am coming to you because you are our school’s chaplain, Ms. Ferguson, and in my mind that means that you are my pastor. I have a serious problem” Then, he went on to tearfully say, “I don’t have anyone to look up to anymore.” I tried to calm him down a bit before I asked him to explain exactly why he felt that way. He went on to say, “Well, in order for me to look up to someone, they must be obedient to God’s Word. And I used to have two people like that in my home—my mother and brother—but I don’t have that anymore.”

“Why do you say that? Surely, they both love you and want what is best for you,” I said.

He quickly replied, “This is not about love, this is about obedience to God’s word.” So, I asked, “Tell me, how is it that they were being disobedient to God?” He took a deep breath before telling me his story. As he spoke, I truly sensed that at 8 years old, he had experienced something that many churchgoing adults have yet to encounter—the conviction of the Holy Spirit. I was humbled by the words that came from his mouth.

He said, “Pastor Ferguson, my mother and brother told me that they were going to start working on the Sabbath. The Sabbath is God’s holy day. How could they? We all went to the same crusade. We listened to the same sermons and we all made the decision to be baptized together. Now, I can’t find those Scriptures anymore. I don’t know where they are in the Bible. All I know is when the pastor was preaching they were there, I saw them. I know they are there in the Bible. It says we should ‘remember the Sabbath day’ and the pastor explained that that means we should not work on the Sabbath. How can they do this? How can they be disobedient to God? I cannot look up to them anymore! Not when they go against God!”

His eyes pleaded for an explanation. Fighting back tears, he went on speaking: “They say that I don’t



understand; that they need money to provide for me. To pay my school fee, buy clothes, food and toys, but they are the ones who don't understand. They don't understand God. If they did, they would know that it is God who provides for me. I am God's child first, so I am God's responsibility. Why don't they understand how God works? I heard that somewhere in the Bible it says that God provides for the animals and trees. Can't He do all of that and still take care of me? They don't have to disobey God."

I must admit that, by that time, I was pretty close to tears myself as I thought of the words of Jesus when confronted with the centurion: "I have not found such great faith with anyone in Israel" (Matthew 8:10 NAS).

Finally, I understood the need to become as little children—his interpretation was so literal. No worry or reasoning. For Joshua, there was no other way but to trust and obey. He believed fully that the God who promised to provide for our every need is faithful to His word. Our only duty as Christians is to be obedient. I looked at him and assured him that he had it all right. I told him that sometimes, as adults, holding the bills in our hands and looking at the bare cupboards and mouths to feed, we forget just how great is our God. We look for our own way out instead of waiting on God's way and time. Why? Because as humans we like to know, we want to see and plan for everything, but sometimes God doesn't show us ahead of time how. He just asks us to trust! That's the faith walk, but humans like his mother, like me, prefer the sight walk. Because in walking by sight, we think we have security, but our only real security is in obedience to God's word. He nodded as if to say he understood. Then he said to me, "One more thing, can you buy me some crazy glue?"

With raised brows, I asked, "Crazy glue, what on earth for?" Then he stood up and lifted his feet one at a time. The soles of his shoes were falling apart. And I saw things were truly financially tough for his family. I pictured the desperation of that mother. So, I said to him, "How about if I do something better than that? I will buy you new shoes." His response stunned me, "No, Ms. Ferguson, but thank you. You see my mommy wants to work on the Sabbath because she thinks that I need new things. I want to show her that I don't need new things. I would love to keep

my old things even if they are falling apart, so that she can understand God's Sabbath is more important than new shoes or clothes. All I need is glue, but I don't have money for it. Can you please buy me some Crazy glue?"

My heart was full as I nodded affirmatively. I instructed him to wait for me. I walked out to the nearby convenience store to purchase the glue, replaying his words in my mind. Tears filled my eyes as I realized that an 8-year-old had refused something new to keep something old. Not just old shoes, but what some might call the old commandments of God. He didn't want to forget what God said to remember.

Joy filled his countenance as we glued those shoes together. He looked up at me and said, "See how God provides—thanks for the glue. Thank you." Struggling to maintain my composure,

***"...the God who  
promised to  
provide for our  
every need is  
faithful to  
His word."***

I said, "I should be saying thank you to you! God knew I needed someone to look up to and He sent you, Joshua." Just before he gave me a hug, he looked at me and said, "I won't be at academy next year; my mind is made up. I love it here. Being in a Seventh-day Adventist school is great, but if mommy thinks that my school fee is a reason for breaking the Sabbath, then I am ready to go to the government school. I am willing to do whatever it takes to help mommy keep the faith. I know as long as I can go to church and read my Bible, God will take care of me wherever I go. So, you won't see me here next year, but wherever I go I will be obedient to God's word." I quickly responded, "I don't want to lose you, but I see you are convicted. Just remember wherever you go, keep

looking up to Jesus." Sure enough, I checked the register at the beginning of school and he wasn't there. I never felt so blessed to lose a student.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matthew 16:26 KJV). That 8-year-old boy was willing to give up new clothes, shoes, toys and attending private school for the soul salvation of his mother and brother. He was willing to go without because he understood God. Oftentimes, as adults, we are tempted to deviate from God's word "to provide" for our families, withhold the tithes and offerings to pay the bills, to be dishonest on our jobs, and the list goes on to get ahead or simply because we see no other way out. The truth is simple. It is as Joshua said, many of us adults don't understand God. We know about Him, but we don't trust Him. What if we disobey God's commandments for the temporary securities of earth and lose what matters most, our souls? What if we give our children the best this world has to offer, but at the end of the day discover that it would have been better to teach them the deeper truths of God's love, provision and faithfulness? What if instead of giving them everything, we gave them something they really need in this world—someone godly to look up to. That encounter in my office reminded me that obedience even in adversity is worth more than gold for, in Christ Jesus, we always have Someone to look up to!



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# THE Angry Storm

By Timetta Pipkins Wilson

I stood by the patient's bed, at a Baptist Hospital in Jackson, Mississippi. I felt as if I were standing on the bow of a ship as I introduced myself as the chaplain. There was a very angry storm brewing. Suddenly, there was a burst of obscenities and curses coming out of his mouth. His words felt like salty, ocean water stinging my face. Why I stayed in that room, by that patient's bed, was beyond my understanding. Yet, I stood there, holding on to the rail of his bed. I was not afraid. I was assured that Jesus had me there for a purpose. Finally, after about three or four minutes, which seemed like an hour, he calmed down. The storm was still.

I looked into this patient's eyes. His appearance was disheveled—long stringy brown hair, a beard and chewing tobacco, the residue which he kept spitting into a bottle on his hospital tray. He was disabled, about 30-years-old, and had lost the use of his legs. He had been hit by a car as he worked on the side of the road as a surveyor. After the outburst, he took out his knife and whittled on a wooden back scratcher. He did not speak any more.

I quietly spoke, looking him directly in his eyes, and said, "God can handle anything that you throw at Him. His shoulders are big enough." He glared at me and said, "They gonna amputate my leg, I told them to take both of them! The one is infected and the other ain't no good." I used self-supervision as I checked myself, resisting the temptation to rescue. No wonder he's so angry. I stood by his bed still listening. "Please tell me more," I ventured as I sat beside his bed. There was silence. I accepted the silence and patiently waited. He did not want to talk. After some minutes I stood up to leave. I had been there about 15 minutes. I asked, "Would you like me to pray with you?" "No," came the quick, harsh answer. "Okay" I said, "but I will be praying **for** you." As I left the room, I did pray. I knew that I would have to return.

Several days later as I was making my rounds, I stopped at the nurse's station to gather more information about my special patient, whom I'll call Jake. I found out from the census report that he had

developed bedsores. He had to have wound-care by a special nurse. He had not yet had the amputation of the one leg.

As I knocked and entered his room, I didn't know what to expect. However, I spoke and re-introduced myself. He looked up and said, "Oh, so you're back." His comment let me know that he did not expect me to return. I smiled to myself and whispered, "Thank you, Lord."

His hospital tray was full of snacks: Yahoos, chocolate milk, tobacco, a laptop, the stick he whittles, and a long knife. I thought to myself that none of these seemed to fit with hospital care. I sat quietly waiting for him to speak. "Your visit musta done me some good, cause I slept better," Jake said. He started whittling some more. I didn't realize before that there were obscenities and even the "N" word on this stick that he had artfully colored and carved.

He began to talk about the fancy red truck he was able to buy with the insurance money he received from the accident. He pointed to the "tricked" out wheelchair that can lift him up so that he can get into his special truck, driven with hand gears. We actually had a good conversation. Then he became quiet. We sat in silence as I allowed the God-given *ministry of presence* to take over. I was praying silently for this man who was so wounded. His heart and spirit needed healing, maybe more than the physical wounds.

"Why would God take my mother and then my brother and leave me? I'm mad as hell at God about that," Jake spat out. I listened. "I want both these legs off. Don't make no sense to just have one left." I didn't try to supply answers, I just used bifocal listening by sitting on the edge of my seat, giving him full attention. The storm quieted once again.

I spoke up. "There is a cosmic war between good and evil. I don't have all the answers, but I know that God can be your refuge and strength." [At Baptist Hospital there are beautiful Scriptures on the walls in calligraphy. I used that Scripture from Psalm 46:1.] We don't wrestle against flesh and blood either. The devil is our enemy. We want to blame God for everything, but there are choices that we make on our own. One thing I



know for sure is that God loves you. He hurts when you hurt." Jake listened in silence. As I prepared to leave, after about 20 minutes, I again offered to pray with him, and he refused. My private prayers were intense for this man.

By my third visit, Jake's sister was in the room with him. She seemed older than Jake, slender with blond hair. I introduced myself and shook her hand. I shared some original poetry with Jake about the love of God, leaving it for him to read later. They continued to talk, telling me about the house they had in the country. He wasn't married and had no children, so it appeared that he and his sister lived together or at least close to one another. My visit was short and I was glad to see that Jake had company.

## *"I'm walking in my calling, being empowered by the Spirit."*

Due to my schedule changing, I didn't see Jake again. However, I asked about him at the nurse's station. One of the wound-care nurses told me about her experience with him. He was hit by a black female, who was driving under the influence of narcotics and alcohol. She hit him with her SUV and pinned him between another vehicle. Then she backed up and fled the scene. His coworkers thought he was dead. She did not get much time in jail, so this seemed to have added fuel to the fire for Jake.

The wound-care nurse was a black female and so am I, hence his transference of rage toward me. The nurse also told me how she and another nurse had to bathe and care for his wounds. They would talk much of God's love for him. Jake finally broke down and surrendered to Jesus. It was truly providential for me to have found out about this aspect of his healing!

### **My Theological Epiphany and Reflection:**

As I pondered this whole scenario, I saw the plan of Jesus unfold. He has taught me to never give up when there is even one gleam of light for a soul. When it looked like there was no progress, God was simultaneously working from a different angle. I was so happy to see how God had surrounded Jake with three godly women of color. We were used for this man's healing. This increased my sense of pastoral persistence. Often a chaplain has to make a pastoral diagnosis. I'm thankful that I made the right one to stay with this *storm raging in a person*. To see God say, "Peace be still" in the life of a human storm is rewarding! I am thankful

for the authority and competence that He instilled in me as His chaplain and servant.

### *I'm a Pastor with a Portable Pulpit*

*Chaplain, Pastor, mouthpiece for God,  
You're a woman! who called you to preach?!*  
*I fight against all odds and everyone just nods,*

*Finally heeding the call,  
Willing prisoner of the Lord of lords,  
Chosen before the Fall and that's not all,*

*I'm walking in my calling,  
Being empowered by the Spirit.  
No more stalling, just balling,*

*I don't dare to quit,  
Sowing the seed,  
Cause I'm the Preacher with the portable pulpit.*

*Bearing with difficulty in Christ's love,  
What I really needed was a great big hug,  
Instead, all I got was a shove!*

*So, I used that shove to preach and teach,  
The souls that are crying and dying  
For someone to outreach,*

*The bewildered and the lost at all cost.  
With lowliness and holiness, kindness and love  
Each one needs to reach that one who is lost.*

*By the bedside, in the church, or on the street  
I'm gonna be that pastor with a portable pulpit,  
Consoling, reassuring, all those I meet.*

*Gifted preacher, consoling chaplain, praying pastor,  
friend to all*

*Keep on Traveling with your portable pulpit,  
Show them that Jesus paid it all!*

*Timetta Pipkins Wilson*

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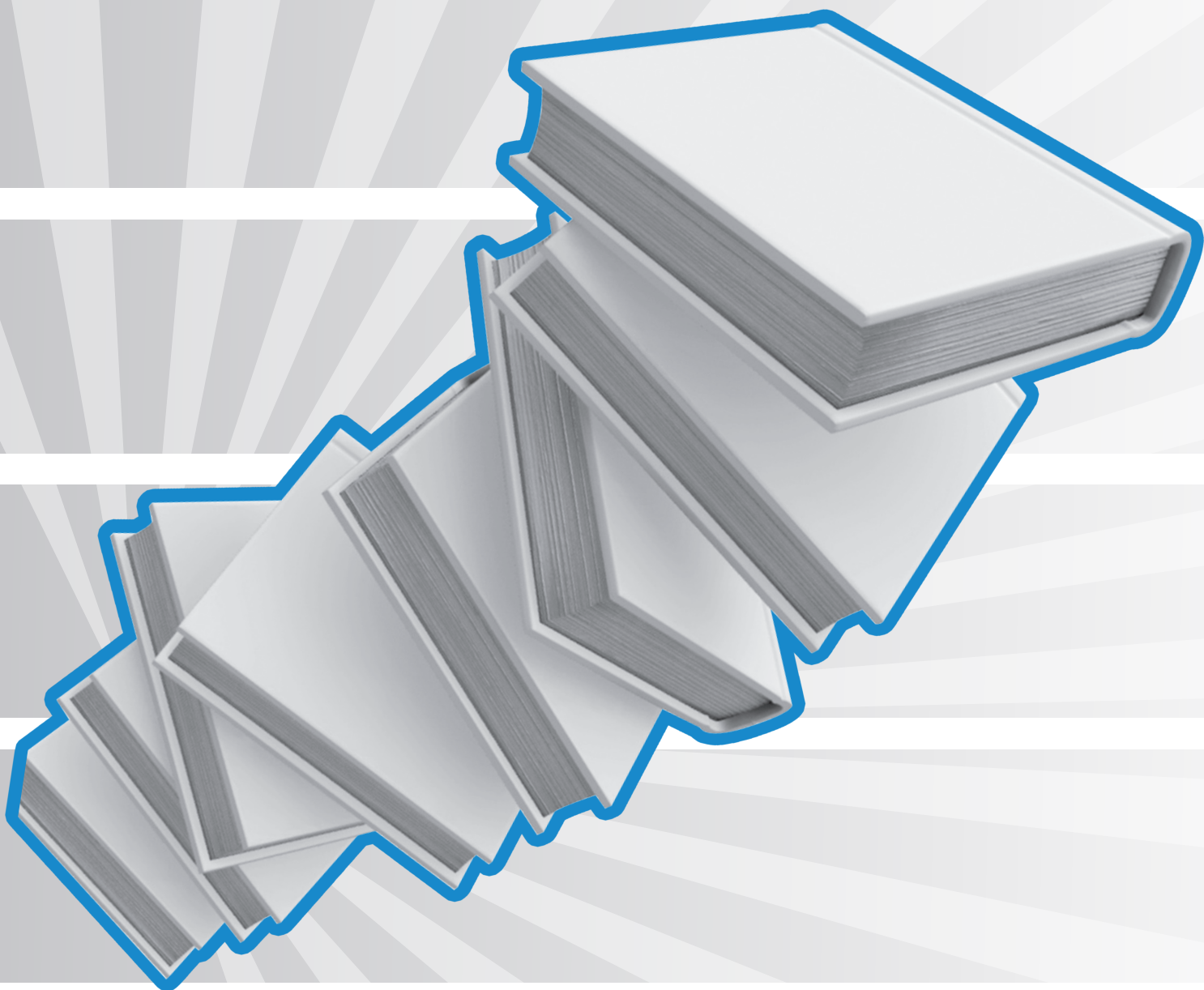
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*Adonai 7 Ministries*



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# 2018 PUBLICATIONS BY PROFESSORS\*



*\* This is not a complete list of professors' publications for 2017/18*



- Burt, Merlin, ed.** *Ellen White Issues Symposium*. Vol. 13. Berrien Springs, MI: Center for Adventist Research, Andrews University, 2017.
- Činčala, Petr.** "Comparative Analysis of Vitality of the Seventh-day Adventist Congregations and Its Implications for Retention of Young Adults." Pages 229–245 in *A Fresh Look at Denominational Research: Role, Impact, Scope: Festschrift Honoring Roger Dudley, A Pioneer of Seventh-day Adventist Human Subject Research*. Edited by Petr Činčala. Berrien Springs, MI: Institute of Church Ministry, 2018.
- \_\_\_\_\_. "Factors Related to Church Growth in the World Seventh-day Adventist Church." Pages 261–274 in *A Fresh Look at Denominational Research: Role, Impact, Scope: Festschrift Honoring Roger Dudley, A Pioneer of Seventh-day Adventist Human Subject Research*. Edited by Petr Činčala. Berrien Springs, MI: Institute of Church Ministry, 2018.
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# SEMINARY CHAPLAINCY COURSES

## INTRODUCTION TO CHAPLAINCY MINISTRY

**CHMN 507—CREDITS: 2**

Describes various contexts of chaplaincy and how they mold the chaplain's role as a spiritual care provider. Explores ethical and diversity issues within chaplaincy and envisions the future of chaplaincy within the Adventist Church.

## DEATH & GRIEF IN CONTEMPORARY SOCIETY

**CHMN 516 — CREDITS: 2**

Designed to help the student understand cultural and societal perspectives on death as well as develop an increased awareness and sensitivity to the personal and interpersonal dynamics of death, dying, and loss. The student's and guest presenters' personal loss experiences provides additional topics for class discussion. The student will understand grief related to both death and loss.

## CHURCH GROWTH AND THE EQUIPPING PASTOR

**CHMN 539 —CREDITS: 3**

An examination of church growth research, principles, and practices, with a special focus on the role of the pastor as an equipper. Sections of this course will include content addressing the particular needs of different concentrations.

## PHILOSOPHY & ETHICS OF CHAPLAINCY

**CHMN 549—CREDITS: 2**

This course provides an introduction to the role of the chaplain in healthcare philosophy and ethics. It aims at increasing familiarity with the concepts, theories, and distinctions of healthcare ethics as well as fostering moral decision-making and justification. The course addresses a wide variety of ethics topics in healthcare and in other institutional chaplaincy environments.

## PRACTICUM IN CLINICAL PASTORAL EDUCATION

**CHMN 557—CREDITS: 2–8**

Clinical experience in pastoral care and professional development of the pastor/chaplain. CPE training must be completed at an approved CPE location.

## THEOLOGICAL FIELD EDUCATION

**CHMN 560—CREDITS: 1, 2**

TFE is built around the mentoring relationship between a ministry context mentor and an individual seminarian in area churches or community ministry settings. It fosters the formation of ministry practitioners who are intentional about theological reflection to create insightful religious practice. 2 credits required for the MDiv program.

## PRACTICUM IN MILITARY CHAPLAINCY

**CHMN 641—CREDITS: 2–8**

Air Force, Army, or Navy Chaplain School courses, such as the Chaplain Candidate Course or Basic Chaplain Course and subsequent Seminary approved military chaplaincy training events.

## FIELD EVANGELISM: CHAPLAINCY

**CHMN 644—CREDITS: 3**

In collaboration between the NAD Evangelism Institute and CHMN Chaplaincy, the student will be guided through classroom interaction and engagement in the community for appropriate evangelistic field ministry.

## TRAUMA & ADVANCED CRISIS INTERVENTION

**CHMN 643—CREDITS: 2**

This course is designed to enhance understanding of the nature and impact of a trauma. This course considers how traumatic experiences may influence the person's life. Focus on the impact of trauma provides a foundation for assessment, crisis intervention, and ministry. Such ministry provides effective services reflecting the unique needs of the individual.

# Seminary Directory

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*Cover image (book)*

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"Often we miss the most precious blessings by neglecting to speak a word in season. If the golden opportunity is not watched for, it will be lost. At the bedside of the sick, no word of creed or controversy should be spoken. Let the sufferer be pointed to the One who is willing to save all that come to Him in faith. . . . Tell the story of the Redeemer's love. . . . Speak from experience of the power of repentance and faith. In simple, earnest words . . . present the soul's need to God in prayer and . . . encourage the sick one also to ask for and accept the mercy of the compassionate Savior. As he ministers . . . , striving to speak words that will bring help and comfort, the Lord works with him."

*E. G. White*

*(The Ministry of Healing, pp. 120, 121.)*

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